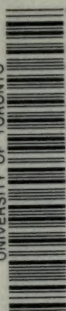


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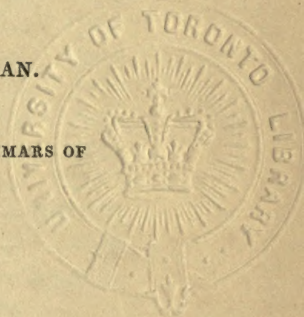
AN INTRODUCTION TO WRITING HEBREW:

CONTAINING
A SERIES OF PROGRESSIVE
EXERCISES
FOR
TRANSLATION INTO HEBREW.

WITH AN ENGLISH-HEBREW LEXICON,
AND
AN APPENDIX ON THE PAUSE.

FROM THE GERMAN OF A. GRÄFENHAN.

WITH REFERENCES THROUGHOUT TO THE GRAMMARS OF
PROFESSORS STUART AND LEE.



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176.	—	אָתב	אָתב

PREFACE.

THE following exercises were published by their author after an experience of their utility in his own private instructions. The German scholar had, however, for some time enjoyed the advantage of excellent compilations to assist him in this part of Hebrew study; but these all laboured under one great defect in supposing a previous acquaintance with grammar, and therefore were of but little service to beginners. For their use, therefore, this work was intended; and it is hoped that this translation of it will not be unacceptable to the English scholar as an assistant in his earliest studies in Hebrew grammar. The author took as the basis of his work the Grammar of Gesenius, and made constant references to that of Ewald; so that it became necessary to take Stuart as the grammatical basis in the translation, whilst the constant references to Dr. Lee render the Exercises adapted to the use of those Hebrew students who prefer his work.

The original arrangement of the work was into three half-year courses, the first ending with Part I. Ex. XXVII of the translation, the second with Part I. Ex. LX, and the third comprising the whole of Part II; but as this translation is intended for the use not only of schools but of beginners generally, this division is here altered.

By referring to the table of contents it may be seen that these Exercises are progressive. In Part I. Ex. I—XXVII, we have exercises on assimilation, change and rise of vowels, on the article and pronoun, the regular noun and verb including verbs with gutturals for radicals. Thus the learner becomes acquainted with all parts of speech, so far as they are regular, in such a manner as to be able to form sentences of them, so that to him there is as it were a life thrown into the language, which acts as a stimulus to him to pursue his study with greater

spirit. The remainder of the first part is employed on the noun *regular and irregular*, the numerals, prepositions, the verbs *regular and irregular* with the exception of the doubly anomalous and defective verbs. The second part takes in a little more of the syntax, as the connection of the adjective with the substantive, the formation of degrees of comparison, the \square locale, \square paragogicum with the imperative, future, and infinitive; and also, in order that the learner may be thoroughly grounded in the grammatical forms of words, offers a repetition of exercises on this subject.

To some persons the exercises on assimilation, the relative \square , etc., may appear too easy and quite superfluous; but they are introduced from a consideration of the difficulties which are often found on these apparently trifling subjects.

Wherever it was thought that any doubt could arise in the learner's mind, Hebraisms, turns of expression, etc., have been given to the exercises at the foot of the page. Every other requisite information may be obtained from the Lexicon, which is appended to match with the preceding portion, where also the proper names, as far as seemed advisable, have found a close interpretation. For the use of this Lexicon it may be observed, that the learner need not doubt which word to adopt when two or more present themselves, if he will observe which suits the rule of the exercise. For instance, on referring to the word *to despise* he will find \square and \square ; with the latter he has nothing to do until he becomes acquainted with verbs \square , and therefore has to choose \square if the exercise is on verbs with a guttural for their middle radical. Again, the Lexicon is so composed that although the words are placed alphabetically, yet reference is frequently made to a word in which the Hebrew signification is given—thus, “*a bride; see, to be finished;*” because it will there be found in what manner \square comes to signify a bride.

Oxford, March 7th, 1836.

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HEBREW EXERCISES.

PART I.

I. *On Assimilation.*

(Stuart, §. 107.)

A LIQUID without a vowel can change its sound into that of a consonant which follows close upon it without the intervention of a vowel, so that this second consonant becomes doubled. This doubling of the second consonant is marked out by Daghesse forte (St., § 71; Lee, art. 47. 1); e. g., **הַדָּבָר** for **הַדְּבָר**, and this for **הַלְדָּבָר**. The letters most frequently assimilated are **נ** and **ל**, more rarely **ד**, **ת**, and **ר**.

EXAMPLES.*

The word¹. The king. The virgin. The corn.
From² the king. Of gold. Of silver. The door.
The prince. From the prince. The year. The

Ex. I. * The examples given are only of the easiest and most frequent cases of assimilation with **נ** and **ל**, and all occur in the use of the preposition **בִּן** (from, out of, etc.) and of the definite article **הַ**.

1) **הַל**, the article, remains without change in all genders and numbers. 2) In Hebrew the prepositions are not joined to any particular cases, as in some other languages, but are prefixed

consolation. The border. From (the³) border. The bread (is) of meal. The step. From the gutter. The pot. Out of folly. The land⁴. From the land⁴. The prayer. The burden. Of linen. The linen. The hero. The night. The king cometh⁵. From the house. The book was written⁶ by Moses. The son and⁷ the daughter. The sea is⁸ great.

II. *On the Gutturals.*

(Stuart, § 58. Lee, art. 109.)

The four gutturals א, ח, ע, with ה, allow of no reduplication, and therefore do not admit Daghesh. In cases where by analogy they ought to be doubled, but are not, the letter omitted by excluding the Daghesh coalesces with the preceding vowel and lengthens it. Thus we have Qamets (ֿ) from Pattahh (ֿ), Zere (ֿ) from Seghol and Hhireq (ֿ and ֿ). But before ח and ע the short vowel remains unchanged.

EXAMPLES.*

From (the) point. The mercy. From (the) city.

without any change in the noun. 3) The words included in brackets () are not to be expressed in the translation. 4) הַיְיָ; see the word "Lord" in the Lexicon. 5) הָאֵל. Here, once for all, observe the rule that the letters הַאֵל at the beginning of a proposition, or after a silent Sheva, have Daghesh lene, Stuart, § 79; Lee, art. 47. 6) Was written, הָיָה. 7) הַ, which is placed before the article. 8) הַיָּם.

Ex. II. * The examples in this exercise are mixed with some illustrative of the preceding rule, in order to keep up the attention of the learner.

Out of mercy. The fool. The people. The row.
 From the people. Through heat. The morning
 star. The house. From the house. The praise.
 The palace. The fetter. From the palace. From
 the light. The will. The gate. From the way.
 The violence. From the man. The man. The
 favour. From below. The horse. From heaven
 The proverb. Out of favour. The goldsmiths¹
 and² the merchants³. The Ammorites and the
 Ashdodites. The Hebrews. The woman.

N. B. That part of the grammar which treats of the weak letters (אדרי), on the change of the weak letters, on immutable vowels, on the syllables and their influence on the immutable vowels, on the tone and its changes, and on the pause, must be passed over, since the learner is not supposed to be as yet capable of applying these rules in writing Hebrew.

III. *Change of the Vowels, principally in respect of quantity.*

(Stuart, §§ 130, 131. Lee, art. 95.)

N. B. This exercise contains examples only of the shortening of vowels before the line Maqqeph. St., §§ 88, 89 ; Lee, art. 133.

When two words are joined by the line Maqqeph, the first loses the tone, and instead of its long vowel takes the corresponding short one ; namely, instead of Qamets (ֿ) a Pattahh (ֿ), instead of Tseri (ֿ) a Seghol (ֿ), instead of Hholem (ֿ) and

1) צִרְפִּים. 2) ׀ see EX. I. 7. 3) רִבְלִים.

—) a Qamets Hhateph (ֿ), and instead of Shureq (׳) a Qibbutz (ֿ).

[The words to be joined by Maqqeph are printed in *Italic* characters.]

EXAMPLES.

Nashon son of Amminadab*. There died¹ *much* people². All the people in³ the camp returned⁴. Elkanah (was) son of Jeroham, son of Elihu, son of Tohu, son of Zuph. Make⁵ with us a covenant. All the fat which (is) upon⁷ the inwards. (The) hand of the Lord will give⁸ good. A large tortoise⁹. Much food. Many men. (The) crown (of the) head. Much blood¹⁰. A perverse heart loveth¹¹ sin¹². Burning lips¹³ and a wicked heart. A faithful man is a fulness¹⁴ of blessings¹⁵. And he pressed¹⁶ upon them¹⁷ greatly. Joseph came¹⁸ to³ Pharaoh. And he interpreted¹⁹ to him²⁰ the dream. There is²¹ corn in²²

Ex. III. * The introduction of the status constructus here cannot be any hindrance to the beginner, in his exercises in the shortening of the vowel before Maqqeph. The examples are of that kind that the learner, even without knowing the construction of the genitive, might translate them correctly, on being told that the genitive in English must be given in Hebrew by the pure form (the nominative).

1) גִּית. 2) Say, people much. 3) אֵל; see Ex. I. 2. 4) שָׁב. 5) בָּרַת. 6) לָנוּ. 7) עַל. 8) Will give, יִתֵּן. 9) Say, tortoise large. 10) Comp. 2) אֶחָד. 11) This accusative is not to be expressed by any peculiar form. 12) Burning lips, שִׁפְתַּיִם דֹּלָקִים. 14) A fulness of, רֵב. 15) בְּרָכוֹת, plural of בְּרָכָה. 16) He pressed upon, וַיִּפְצֹר. 17) Upon them, בָּם. Comp. Ex. I. 5. 18) בָּא. 19) And he interpreted, וַיִּפְתָּר. 20) לוֹ. 21) יֵשׁ. 22) בְּ, prefixed

Egypt. David (was) *the son of Jesse*. Terah begat²³ Abraham²⁴. The Lord spake²⁵ to³ Moses.

IV. Rise of new Vowels and Syllables.

(Stuart, § 136—138. Lee, art. 106, 107.)

When two letters without a vowel (and therefore written with Sheva) come together at the beginning of a word, the first Sheva (ְ) is changed, usually into Hhireq (ֶ), or, into Seghol (ִ), or, Pattahh (ִ). If the second Sheva be a composite one (ְ, ְ, ְ), the first (simple) Sheva goes over into the short vowel corresponding to the composite one; therefore, ְ, ְ, ְ; e. g., לַעֲבֹד for לְעֹבֵד. This is the case particularly in prefixing the prepositions בְּ (in, at, with), כִּי (as), and לְ (to, for, and as a sign of the dative). The conjunction וְ (and), before a Sheva and the letters ב, ג, פ, passes over into וֹ; e. g., and a king, וַיִּמְלֹךְ for וְיִמְלֹךְ. (Stuart, § 152 (c) (4); Lee, art. 173. 3, 4). Words beginning with וֹ (e. g., וַיְהוּדָה, *Judah*), when preceded by בְּ, כִּי, לְ, drop the Sheva under the ו, which letter quiesces (Stuart, § 24. 1, a) in Hhireq (ֶ); e. g., בַּיהוּדָה, *in Judah*, for בְּיְהוּדָה. However, with the word יְהוָה (*Jehova*) there is this exception, that Pattahh is always placed for Hhireq; as, לַיהוָה, *for Jehova*, for לְיְהוָה (Stuart, § 119, (c) (1).

immediately to the noun. 23) הוֹלִיד. 24) אֵת. 25) אָמַר.

EXAMPLES.

In order to¹ lay hand upon². In (the) habitation. He wearied himself³ by⁴ labour. He died⁵ in⁶ old age and weakness. Put thy trust⁷ in⁴ God. And it came to pass⁸ in⁴ the time⁹ of Ahasuerus, that he made a feast¹⁰ at Shushan. Princes¹¹ and kings¹². With⁴ one¹³ hand. As Jerusalem and as Judah. In order¹ to be¹⁴ governor in the land¹⁵. The soul rejoiceth¹⁶ in⁴ the Lord. For¹⁷ the servants¹⁸. Man and woman. Thou searchest¹⁹ after¹⁶ mine iniquity²⁰ and my sin²¹. In thine heart²². As (one) who. Thou²³ and the Lord. As a garment. In the garment. And a garment. For an ornament. In the dust. Wood and stone. At (the) opening. Praise²⁴ the Lord upon⁴ the harp. Horses²⁵ and bulls²⁶. And my members²⁷ are weak²⁸. With

Ex. IV. * These examples are of a mixed kind, so that the prefixes mentioned above might come to stand also before words beginning with a consonant which has a vowel; as, בְּנֵער, *as a youth*.

1) In order to, לִ. 2) To lay hand upon, שָׁלַח יָד. 3) He wearied himself, יָעַף. 4) בְּ. 5) מָת. 6) לְ. 7) בָּטַח. 8) וַיְהִי, and it came to pass. 9) יָמָי, properly, days of. 10) He made a feast, עָשָׂה מִשְׁתֶּה. 11) שָׂרִים. 12) מַלְכִים. 13) אֶחָד. 14) הַיּוֹת. 15) Properly בְּאַרְצָא, but here it must be אֶרֶץ; because the word is in pause. 16) גִּילָה. 17) לְ. 18) עֲבָדִים. 19) בְּעִשְׂתָּ. 20) Mine iniquity, עֲוֹנִי. 21) My sin, חַטָּאתִי. 22) Thine heart, לְבָבְךָ, in pause for לְבָבְךָ: Stuart, § 148; Lee, art. 123, 1. 23) אַתָּה. 24) הוֹדוּ. 25) סוּסִים. 26) פָּרִים. 27) יָאָרִי. 28) Are weak, חַלְשִׁי, for חַלְשִׁי, on account of the pause.

weeping. With beauty. Ornament and beauty. Keep²⁹ the feast to¹⁷ the Lord. For¹⁷ the sons³⁰ of Levi³¹. Son and daughter. The land is as a³² wilderness.

V. On the Article.

(Stuart, §§ 152 (a), and 162. Lee, art. 180.)

In prefixing the article הַ (*the*) to a noun, three things are to be observed: 1.) the ל is assimilated with the first letter of the noun (see Ex. 1); 2.) the Pattahh under ה (הַ), when the following letter is a guttural or ך, and therefore cannot receive Daghes, is changed into Qamets (הֶ); only before ה and ך Pattahh remains (הַ); as, הַחֵיל, *the strength* (see Ex. II.); 3.) if the nouns begin with ה, ׁ, ׃, ה, the article is prefixed with Seghol: with the exception of only a very few monosyllabic words; as, הָעָם, *the people*, הָהָר, *the mountain*, which latter word in the plural becomes הַהָרִים. Before א and ך, gutturals which are least capable of reduplication, we always find a Qamets; as, הָאָדָם, *the man*. אָרֶץ, with the article, becomes הָאָרֶץ; comp. Ex. IV. ¹⁵.

EXAMPLES.*

The wise man. Man is¹ dust of² the earth. The

29) אֲשַׁבְּרֵהוּ. 30) בְּנֵי, from בֶּן, *a son*. 31) Respecting the genitive, see on Ex. III. *. 32) The indefinite article is never translated.

Ex. V. * These examples will also serve as a repetition of the two first exercises.

1) הָיָה. 2) מִן with Maqqeph, therefore מִן.

great mountain³ The way (is) great⁴. The people heard⁴ the Lord. The trespass. The mountains. The oath. The Lord. The father. The anointed. The summer. The maid servant. The day. The burden. The earth. The ring. The dust. The smoke. The man does⁵ a favour. The strength is small. The lance. The bath. The heat. The violence. The mouth. The Lord ruleth⁶ over the heavens. The stream. The Jordan. The Lord said⁷ to⁸ Satan. The locust. The palmer-worm. The fly and the caterpillar have eaten⁹ the¹⁰ remainder. The life. The cattle. Creeping things. The birds. The stag. The fallow deer. The wild goat. The stork. The pelican. The owl. The upupa. The day (is) yet high¹¹.

VI. *The prepositions ב, ל, with nouns which have the article.*

(Stuart, § 152 (a) Note. Lee, art. 174, 9.)

When the prepositions ב, ל, come before the article, the ה of the article falls away, and its vowel only remains. In this the rules laid down for the last exercise are strictly observed; e. g., *in the heaven*, בַּשָּׁמַיִם, syncopated from בְּהַשָּׁמַיִם. But after the conjunction ו, ה always remains; e. g., *and the word*, וְהַדָּבָר, not וְדָבָר.

3) The mountain the great. 4) Heard, שָׁמַע ל. 5) עָשָׂה. 6) מָשַׁל. 7) אָמַר. 8) אֵל, with Maqqeph. 9) אָכְלוּ. 10) The accusative has nothing to distinguish it. 11) Say, yet high (גָּדוֹל) the day.

EXAMPLES.

And he spake¹ to² the king. He speaks³ as a friend to me⁴. Upon⁵ the mountains⁶. As the night. On the day. In⁵ the row. They shall not stand⁷ in the judgment before the Lord. In the land. The Lord sitteth⁸ in the heaven. The cattle dieth⁹ like man. Moses led¹⁰ the¹¹ people in the wilderness. I have given¹² corn to¹³ the righteous¹⁴. Three towns¹⁵ are on this side of¹³ the Jordan. He will cast them¹⁶ into the fire. The Lord hath not given me over¹⁷ unto¹⁸ death. To¹³ the upright there ariseth¹⁹ light in darkness. He put on²⁰ cursing as a garment: and it is come²¹ like water into his bowels, and like oil into his bones²². A thousand years²³ in thy sight²⁴ (are) as a watch in the night. Man passeth away²⁵ like grass. The Lord hath set²⁶ a tabernacle for the sun in⁶ the heavens.

Ex. VI. 1) And he spake, וַיֹּאמֶר. As this form will be of frequent occurrence in these exercises, it will be well for the learner to impress it on his memory, although he might not be able to analyze it. 2) לְ. 3) אָמַר. 4) אֵלַי, in pause for אֵלַי. 5) בְּ. 6) הָרִים; see Ex. V. 7) They shall not stand, לֹא-יָקִימוּ. 8) יָשָׁב. 9) מָתָה. 10) הָבִיא. 11) אֶת, the sign of the accusative, is to be joined by the line Maqqeph (Ex. III.) to the substantive, which also takes the article. On עִם with the article, compare Ex. V. 12) I have given, נָתַתִּי. 13) לְ. 14) The accusative does not here take any sign. 15) Three towns, שְׁלֹשׁ עָרִים. 16) He will cast them, וַפִּילֵם. 17) Hath not given me over, לֹא נָתַנִּי. 18) לְ. 19) Ariseth, זָרַח. 20) He put on, לָבַשׁ. 21) And it is come, וַתָּבוֹא. 22) Bones, עֲצָמוֹת. 23) A thousand years, אֶלֶף שָׁנִים. 24) i. e. in thine eyes, בְּעֵינֶיךָ. 25) הָלַף. 26) Hath set, שָׂם.

VII. *Personal pronouns, or, pronouns inseparable.*

(Stuart, § 164. Lee, art. 145.)

The personal pronouns are used for the nominative, (the exceptions are given in the syntax,) and are called separable because they do not, as the pronominal suffixes, form one word with a noun or verb, but stand separately in their own forms: their use is either to add emphasis, or to denote opposition to some other person.

EXAMPLES *.

I, I have set¹ my king² on Sion. My son³ (art) thou⁴, I, I have begotten thee⁵. Thou, Lord, art a shield for me⁶. The daughter⁷ of Bethuel (am) I. Behold I stand⁸ by the well of water. Ye (*femin.*) shall not go¹⁰ to the temple. We know¹¹, Lord, thy commandments. He (it was) who killed¹³ the man.

Ex. VII. * Wherever in English the pronoun is repeated, it must be expressed in Hebrew.

1) I have set, נָסַתִּי. 2) My king, מֶלְכִּי. 3) My son, בְּנִי. 4) Observe. When the substantive verb *to be* (*esse*) occurs in connection with a personal pronoun, the Hebrew generally omits the verb, and uses only the pronoun. The substantive verb may even be omitted, where the pronoun is not required for the sake of perspicuity. 5) I have begotten thee, יָלַדְתִּיךָ. 6) For me, i. q. about me, בְּעַדִּי. 7) בַּת, to be joined by Maqqeph to the word following. 8) i. e. I standing; נִצָּב, standing. 9) עַל. 10) Shall not go, אֶל־תֵּלַכְנָה. 11) יָדַעְנִי. 12) Thy commandments, מִצְוֹתַי. 13) Killed, הָמִית.

They (are) daughters¹⁴ of Canaan. He (is a) son¹⁵ of Jacob. They (are) sons¹⁶ of Israel. Ye, sons of Israel, shall see¹⁷ God. We, (O) God, will come¹⁸ to thee¹⁹. He said to her²⁰, whose daughter²¹ art thou? Where²² shall we dwell²³.

VIII. *On the Pronoun demonstrative.*

(Stuart, § 167. Lee, art. 176.)

The pronoun demonstrative is : Sing. masc. **זֶה**, *this*, fem. **זֹאת** (**זוֹ**, **זֶה**) *this*, comm. **זֶה** (only in poetry). Plural **אֵלֶּה**, more frequently **אֵלֶּהּ**, *these*. The fem. **זֹאת** is frequently found where we should use the neuter.

EXAMPLES.

Who¹ hath required² this at thine hand³. These (are) the generations⁴ of Noah. Lo, this have we searched⁵, so⁶ it⁷ (is). To thy seed⁸ will I give⁹

14) Daughters of, **בָּנוֹת**, (Canaan). 15) **בֶּן**, to be joined by Maqqeph to the word following. Respecting the change of vowel, see Ex. III. 16) Sons **בָּנֵי** of (Israel), as in the preceding example. 17) Shall see, **רָאִי**. 18) Will come, **בָּוֹא**. 19) To thee, **אֵלֶיךָ**. 20) He said to her, **וַיֹּאמֶר אֵלֶיךָ**. 21) Whose daughter? **בֶּת־מִי**. 22) **עַל־מָה**. 23) Say, where (**אֵיחָה**) we dwelling? **יֹשְׁבִים**, dwelling.

Ex. VIII. 1) **מִי**. 2) **בִּקֵּשׁ**. 3) Thine hand, **יָדְךָ**; as to how **מִן** is to be prefixed, see Ex. I. 4) **הַיְלָדוֹת**. 5) We have searched, **חִקְרָנִי**. 6) **כֵּן**, with Maqqeph. But the Tseri of this **כֵּן** cannot be shortened. 7) Prop. **חַוָּא**, but on account of **זֹאת**, here the feminine, **הִיא**. 8) To thy seed, **לְנֶפֶשְׁךָ**, the prefix **לְ** (to) is the sign of the dative. 9) Will I give, **אֶתֵּן**.

this¹⁰ land. This¹⁰ people dwelleth¹¹ in Egypt. This¹⁰ mountain (is) holy. One shall say¹², I (am) the Lord's¹³; and another shall call himself* by the name of Jacob. These (are) sons of Israel¹⁴, those (are) daughters of Canaan¹⁴. This I spake¹⁵ before God.

IX. *The Pronoun relative.*

(Stuart, § 168. Lee, art. 177.)

The pronoun relative אֲשֶׁר, *who, which*, remains without any change in gender or number.

EXAMPLES.

The book which¹ he has written². The tree which the man has felled³. The woman, whom I have seen⁴. The righteous⁵ who love⁶ God. The day which shall come⁷. The daughters⁸ which she bare⁹. The word which the Lord spake¹⁰. This (it was) which the father hath done¹¹. The girdle

10) The pronoun with the article repeated is frequently put after the substantive;—the land the this. 11) אֲשֶׁר. 12) אֵין. 13) The Lord's אֱלֹהֵי; comp. Ex. IV. The prefix לְ, as in לְיִצְחָק, contains the idea of approaching, of belonging to, which also exists in the dative. * יִקְרָא. 14) See Ex. VII. ¹⁶, and ¹⁴. 15) I spake, אֶמְדַּבֵּר.

Ex. IX. 1) The accusative, which might be distinguished by an אֲתָ prefixed, is also left without this sign. 2) He has written, כָּתַב. 3) He has felled, חָפַץ. 4) I have seen, רָאִיתִי. 5) Plur., צַדִּיקִים. 6) אֲהַבֵּי. 7) Shall come, יָבֹא. Plur., עָשָׂה. 9) She bare, בָּרָה. 10) אֶמְדַּבֵּר. 11) Hath done, עָשָׂה.

which thou hast bought¹². God sheweth¹³ the way which we shall go¹⁴. The heathen who fear not¹⁵ the Lord¹⁶. He heard¹⁷ the words¹⁸ which thou spakest¹⁹ unto me²⁰.

X. The Pronoun interrogative.

(Stuart, § 170. Lee, art. 178.)

The interrogative pronoun, *מִי* *who* ? masc. and fem., and *מָה* *what* ? neut., undergoes no further changes ; only, instead of *מָה*, *מַה* is used whenever the article would become *הַ* ; comp. Ex. V. : and before the line Maqqeph, *מָה* becomes *מַה־* ; comp. Ex. III.

EXAMPLES.

And Isaac said¹, who (art)² thou ? and he said, I (am) Esau. And he saw³ the children⁴, and said, who (are) these⁵ ? And he said, who (art) thou ? and she said⁶, I (am) Ruth, thine handmaid⁷. What (is) thy name⁸ ? Who can understand⁹ (his) errors¹⁰ ? What said¹¹ the Lord to Abraham ? Why¹²

12) Thou hast bought, *קָנִיתָ*. 13) *הִגִּיד*. 14) We shall go, *גֵּלְךָ*. 15) They fear not, *לֹא־יִרְאוּ*. 16) The accusative is to be expressed by *את* with the line Maqqeph. For the change of vowel, see Ex. III. 17) *שָׁמַע*. 18) *דְּבָרִים*, plur. of *דָּבָר*. 19) Thou spakest, *אָמַרְתָּ*. 20) To me, *אֵלַי*, in pause for *אֵלַי*.

Ex. X. 1) Ex. VI. ¹. 2) Ex. VII. ⁴. 3) And he saw, *וַיִּרְאֵהוּ*. 4) Accus. the children, *אֶת־בָּנָיו*, or, *אֶת־יְהוּדֵיהֶם* from *וָלֵד*, a son. 5) Ex. VIII. With the article. 6) And she said, *וַתֹּאמֶר*. 7) Thine handmaid, *אֲמָתְךָ*, in pause for *אֲמָתְךָ*. 8) Thy name, *שְׁמֶךָ*, from *שֵׁם*, a name. 9) *יָבִין*. 10) Plur., *שְׂגִיאוֹת*. 11) *אָמַר*. 12) Properly an expression of surprise, and to be rendered by *מָה*, as the Latin, *quid vero* ? and Greek, *τί δὲ* ;

do the waters swell¹³? Who is lord over us¹⁴? What has the man done amiss¹⁵? What doth the friend require¹⁶? Who will go¹⁷ to¹⁸ the mountains¹⁹? What hath this²¹ man engraven²⁰? Why anointest thou²² this²¹ king? What (is) this²³? speak²⁴! What doth Moses desire²⁵? What does the friend wish²⁶? What must be done²⁷ with¹⁸ the queen? What said¹¹ Samuel to you²⁸? Thou shalt know²⁹ who will come³⁰ to-day.

XI. *On the regular Noun, which is declined without any change of vowel.*

MASCULINES AND FEMININES IN THE DUAL AND PLURAL.

(Stuart, §§ 325, 326, 328. Lee, artt. 138—140.)

EXAMPLES.

Rulers. Mountains. Princes. Laws. Songs of praise. Scarlet garments. The sea-monsters. The wells. The Hebrew women. The kingdoms. The generations. The year. Two¹ horses. Two seers. Cooks. Two cooks. Good men². Good laws. Gracious masters³. Two asses. Two cooks and two cupbearers. Presents. Bullocks. Two voices.

13) בָּצְרָה. 14) Say; who (is) lord to us?—to us, לָנוּ. 15) Has done amiss, אָשָׁא. 16) בָּצֵה. 17) Will go, יֵלֵךְ. 18) הָ. 19) הַרִים, plur. of הָר. 20) Has engraved, חָתַה. 21) Respecting the position of the demonstrative, see Ex. VIII. ¹⁰. 22) Thou anointest, מָשַׁחְתָּ. 23) Ex. VIII. 24) מַלְכִי. 25) אֲנִי. 26) שָׁאַל. 27) Say, what (is) to do;—to do, לַעֲשׂוֹת. 28) תֵּדָע. 29) Thou shalt know, יָדַע. 30) יָבוֹא.

Ex. XI. 1) The number *two* must be rendered by the dual. 2) Plur. אֲנָשִׁים from אִישׁ; say, men good. The adjective, according to the rule, is placed after the substantive. 3) אֲדוֹנִים, plur. of אֲדוֹן.

Two walls. Two bullocks. Voices. Walls. Two princes. The flames. Heroes. Two heroes.

XII. *The construct state.*

(Stuart, §§ 332—335. Lee, art. 143.)

The word which, in Latin or Greek, would be in the genitive, remains unchanged, and is pronounced in close connection with the preceding noun: whence it follows, that the tone rests on the last word, and the form of the first is shortened. The changes are:

1. Instead of the plural and dual terminations םִי and םֵי, the construct form has יִ.
2. Of the feminine terminations, the singular תִּי is changed into תִּי, the plural form תִּי remains.
3. Nouns in תִּי retain תִּי in the construct state; but the termination יִ becomes יִ, as, יִ, *life*, construct form, יִ.

EXAMPLES.*

The¹ horses of the father. The man of the shield.

EX. XII. * The examples are such that they form the construct state without any change of vowel, and in the singular, therefore, the construct state of the masculines is not different from the absolute state.

1) Of two words in the construct state, the second usually has the article whilst the first is without it, although the second never has it except the demonstrative force of the article is to be expressed. Stuart, § 412 (a); Lee, art. 224. 8.

do the waters swell¹³? Who is lord over us¹⁴? What has the man done amiss¹⁵? What doth the friend require¹⁶? Who will go¹⁷ to¹⁸ the mountains¹⁹? What hath this²¹ man engraven²⁰? Why anointest thou²² this²¹ king? What (is) this²³? speak²⁴! What doth Moses desire²⁵? What does the friend wish²⁶? What must be done²⁷ with¹⁸ the queen? What said¹¹ Samuel to you²⁸? Thou shalt know²⁹ who will come³⁰ to-day.

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1. Instead of the plural and dual terminations םִי and םֵי, the construct form has יִ.
2. Of the feminine terminations, the singular הִי is changed into הֵי, the plural form הֵי remains.
3. Nouns in הֵי retain הֵי in the construct state; but the termination יֵ becomes יִ, as, חַיִּי, *life*, construct form, חַיִּי.

EXAMPLES.*

The¹ horses of the father. The man of the shield.

Ex. XII. * The examples are such that they form the construct state without any change of vowel, and in the singular, therefore, the construct state of the masculines is not different from the absolute state.

1) Of two words in the construct state, the second usually has the article whilst the first is without it, although the second never has it except the demonstrative force of the article is to be expressed. Stuart, § 412 (a); Lee, art. 224. 8.

he had made. I have seen¹⁶ the garden which he has planted¹⁷. The earth (belongeth) to the Lord. God sheweth³ mercy to David. The river Pison compasseth¹⁸ the whole⁸ land of Havilah¹⁹.

XIV. *The regular Noun (which suffers no change of vowels) with suffixes.*

(Stuart, § 336. Lee, art. 145, 5, etc.)

EXAMPLES.

Thy whip. Our whip. Thy strife. His voice. Your (*masc. pl.*) whip. My thorn. Your (*masc. pl.*) thorn. Thy (*fem.*) voice. Thy (*fem.*) thorn. Your (*fem. pl.*) voices. His thorns. Your (*masc. pl.*) voices. Your (*masc. pl.*) whips. Your (*masc. pl.*) contentions. Our rows. Their (*masc.*) horses. His bullocks. Thy mantle. Our refuge. His seed. Their laws. My wisdom. Your wells. Her wells. His purse. Our bed. Your mantles. Their (*fem.*) chain. Their (*masc.*) chain. Her chain. Their (*masc.*) chains. From his mantle. Out of our bottle. In his prayer he praised¹ the Lord. The woman came² from her booth. Through³ your subtilty I (am) poor. In thy joy shalt thou die⁴. My curses fall⁵ upon thee⁶. Thy (*fem. sing.*) wounds (were) great⁷.

16) I have seen, רָאִיתִי. 17) נָטַע, he has planted. 18) סָב. 19) With the article; proper names do not usually take the article. Stuart, § 413 (1); Lee, art. 221 (3.)

Ex. XIV. 1) He praised, הִלָּלָהּ. 2) בָּאָהָהּ. 3) הָ. 4) Thou shalt die, תָּמוּתָהּ. 5) נָפְלָהּ. 6) Upon thee, עָלֶיךָ. 7) גְּדוֹלָתָהּ.

ON THE REGULAR VERB.

(Stuart, §§ 171—222. Lee, artt. 182—197.)

KAL.

(Stuart, §§ 181, 194—202. Lee, artt. 188—192.)

XV. *On the Præterite Kal.*

(Stuart, § 194. Lee, art. 188.)

EXAMPLES.*

The princes went¹ into the palace. They sent seven thousand² camels³. Thou Lord, thou triest** the heart. Thou visitest the brother. Thou hast torn his yoke⁴ from off⁵ thy neck. Thou pitchest the ark from within and from without with pitch. Asenath bare to Joseph, Manasseh and Ephraim. Ye polish the iron. I do not trust in oppression and robbery. Trust in the Lord, and pour out your hearts before him⁶. I have poured out the anger. The soul remembers God. Think not

Ex. XV. * Several verbs with gutturals occur in this exercise, yet only in forms which suffer no change of vowels in consequence.

1) Here observe, once for all, that the Hebrews express our imperfect, perfect, pluperfect, and even our present, by their perfect. Cases in which the Hebrews also make a finer distinction belong to the syntax. 2) Seven thousand, שִׁבְעָת אֲלָפִי. 3) Plur. גְּמָלִים, from גָּמַל. **) See Ex. XIII. 4) His yoke, עֲלֵי. 5) מֵעַל. 6) Before him, לְפָנָיו.

upon the kindness⁷ which I have shewn⁸ to you⁹.
Ye have spoken good. The kings¹⁰ sit upon¹¹ the
throne. The queen rejoiceth over¹¹ gold and
silver.

XVI. Infinitive Kal.

(Stuart, §§ 195, 196, 212 (2) and (3). Lee, art. 190, 6—8.)

The infinitive has two forms, called its absolute and its construct state. The absolute form occurs only when the infinitive is used as an accusative absolute, i. e. adverbially, and when in Latin we should have the gerund in *do*; e. g., שְׂאוֹל שְׂאוֹל, *interrogando interrogavit*. In all other cases we find the apocopate form; e. g., to write, כָּתַב.

EXAMPLES.

They went to* sharpen the share. The sons of¹ Jacob came² to³ Joseph to buy corn. The vine-dresser has pruned⁴ the vineyard. He goes to prune the vineyard. The father died⁵ in the weeping. He commanded⁶ to think upon. The king subdued⁷ the enemy. They came² in order to subdue the enemy. And David arose⁸ in order

7) Accusative. 8) I have shewn, עָשִׂיתִי. 9) לָכֶם. 10) מְלָכִים, plur. of מֶלֶךְ. 11) עָלַי.

Ex. XVI. * To, i. e. in order to, לְ with an infinitive. This לְ is to be prefixed according to the rule given in Ex. IV. 1) The sons of, בְּנֵי, construct state of בָּנִים, plur. of בֶּן. 2) בָּאוּ. 3) לְ with the line Maqqeph. Ex. III. 4) i. e. pruning (*infin. absol.*) he has pruned. 5) נָפַת. The (ָ) under the נ is Qamets Hhateph. 6) צִוָּה. 7) The construction as in 4. 8) קָם. The (ָ) under the ק is Qamets Hhateph.

to dwell in Jerusalem. He hath ceased⁹ to hide the face. He keepeth⁷ truth. Cease¹¹ from keeping anger¹². God judgeth⁷ the people. God cometh¹³ to judge the children¹⁴ of Israel.

XVII. Imperative Kal.

(Stuart, §§ 201, 212 (5). Lee, art. 191.)

The imperative is the same in sound with the infinitive construct, but forms a feminine and a plural. There is no third person to the imperative, nor an imperative to the passive voice (the exceptions must be learnt from the grammar), but these are supplied by the future.

EXAMPLES.

Buy us¹ some² corn. Tremble, inhabitants³ of the land. Gather the children*. Write to the Jews as (is) good in your⁴ eyes; and seal (it) with the king's seal. Trust in the Lord, and pour out the heart before him⁵. Hear my voice, daughter of the king. Daughters⁶ of Israel, think of the house of God. Pursue the enemy⁷. Ye women

9) הָדַל. 10) Ex. XIII. 11) הִתְחַף. 12) The Hebrews retain with the infinitive the cases governed by the verb : therefore, 'anger' must be rendered by an accusative. 13) בָּא. 14) בָּנָי, construct state of בָּנִים, and to be joined by Maqqeph to the word following. Cf. 1).

Ex. XVII. 1) לָנִי. 2) מֵעֵט. 3) יֹשְׁבִים, construct state יֹשְׁבֵי. *) עוֹלָלִים. 4) Your eyes, עֵינֶיךָ, from עֵין. 5) Before him, לְפָנָיו. 6) בָּנוֹת, construct state, בָּנוֹת. 7) אֹיְבִים, from אֵיב.

assemble the sons⁸. Pursue, women⁹, the wicked. Praise God! Remember, Lord, the reproach of thy servant¹⁰. Recompense thy servant. Remember me¹¹, Lord of Hosts.

XVIII. *Future Kal.*

(Stuart, §§ 197, 198, 200, 212 (4.) Lee, art. 189.)

The future [by Lee called *the present*] of transitive Kal (i. e. with Pattahh, e. g., כָּתַב), is formed with Hholem (יִכְתֹּב), of intransitive Kal (i. e. with Tseri or Hholem, e. g., קָטַן, קָטְנוּ), with Pattahh (יִקְטֹן, יִקְטְנוּ).

EXAMPLES.

Mine enemy will sharpen his eyes¹ upon me². Joseph shall sell the corn to the Egyptians. I will pursue and kill the enemy. I will pour out the soul before the Lord. The king will be very wroth. They shall not deal out bread. Thou shalt sharpen the sword. Ye shall dwell in heaven. I will subdue the enemy³. Thou, woman, shalt prune the vineyard. We will lament the man. Ye daughters⁴ of Israel shall remember God. God will remember all men⁵. I will dwell in the house of God. I will hide the face before God. Ye sons⁶ of Canaan shall lament the wickedness.

8) בָּנִים, from בָּן: 9) נָשִׁים, from the sing. אִשָּׁה. 10) Thy servant, עַבְדִּי, in pause עַבְדְּךָ; from עָבַד. 11) לִי to be joined by Maqqeph to the preceding word.

Ex. XVIII. 1) His eyes, עֵינָיו. 2) Upon me, לִי. See Ex. XVII. ¹⁰. 3) Ex. XVII. ⁷. 4) Ex. XVII. ⁶. 5) All men, אֲנָשִׁים כָּל-אָדָם. 6) Ex. XVI. ¹.

XIX. *Participle Kal.*

(Stuart, §§ 202, 212 (6) (7). Lee, art. 192).

The Hebrews frequently use the participle where other languages employ a finite mood, or a proposition with the pronoun relative.

EXAMPLES.

Zillah bear Tubalcain, who¹ polished all kinds of instruments and iron. God (is²) a righteous judge³. Every creeping thing that creepeth upon the earth was destroyed⁴. A man of wickedness (is one) who winketh with his eyes⁵ and speaketh with his feet⁶. Ahasuerus ruled⁷ from India unto Ethiopia. The king ordered⁸ that⁹ every man should rule in his own house¹⁰. Hege was¹¹ chamberlain¹² of king Ahasuerus, and keeper¹³ of the women. Thou (art he) that subdueth the people. He (it is) who pursues the king. Thou, Lord, art blessed¹⁴ among¹⁵ the children¹⁶ of Israel. The enemy that troubleth you¹⁷. He pursueth¹⁸ the man.

Ex. XIX. 1) The relative pronoun in this exercise is not to be rendered by **אֲשֶׁר**, but to be omitted, and the verb belonging to it to be put in the participle. 2) See Ex. VII. 4. 3) i. e. judging right. 4) Was destroyed, **נִשְׁמַד**. 5) Ex. XVIII. 1. 6) His feet, **בְּרַגְלָיו**. 7) i. e. he, a ruler; Ex. VII. 4. 8) **צִוָּה**. 9) That, should be, **לִיְהִיֹּת**. 10) His house, **בֵּיתוֹ**. 11) **הָגָה**; see Ex. VII. 4. 12) **סָרִיס**, construct state **סָרִיסִים**. 13) By the participle. 14) By the part. pass. (Paul) of **בָּרַךְ**. 15) **בְּתוֹךְ**. 16) Ex. XVI. 1. 17) **אֶתְּכֶם**. 18) i. e., he (is) pursuing.

XX. *Niphal*.

(Stuart, §§ 182, 213. Lee, artt. 183, 1—3, 193).

Niphal has generally a *medial* (reciprocal) signification; but also frequently a *passive* one. Verbs which have no Kal, have in Niphal an *active*, or *neuter* signification, and are, as it were, *deponents*.

EXAMPLES.

Thy words¹ are sweet as honey. Their judges² are thrown over³ a rock, in order that⁴ they may hear⁵ my words⁶ that they are good⁷. I shall be destroyed, I and my house⁸. The soul that blasphemeth⁹ shall be rooted out from among^{*} the people. The king's scribes¹⁰ were called, and there was written to all people according to all that¹¹ Haman had commanded¹². A writing, written in the name¹³ of the king, is not¹⁴ to revoke¹⁵. The prophet will prophecy peace. His kingdom shall be broken and divided¹⁶ to¹⁷ the four¹⁸ winds of heaven. I have broken his heart¹⁹. All your

Ex. XX. 1) Thy words, אִמְרֹתֶיךָ. 2) Their judges, שֹׁפְטֵיהֶם. Respecting the interpretation of this verse, see Simonis' Lexicon, v. שָׁמַט. 3) בִּידֵי, from יָד and יָד (a hand). 4) וְ. 5) שָׁמַע is a verb Lamedh Guttural, but in this form is quite irregular. 6) My words, אִמְרֵי. 7) That they are good, בִּינְעָמוֹ. 8) My house, בֵּיתִי. 9) גִּדְּפָה, fem., because נֶפֶשׁ (soul) is a fem. *) מִתְּחַבֵּר. 10) Scribes of, סֹפְרֵי, from סָפַר. 11) כָּל־אִשֶּׁר. 12) צִוָּה. 13) שֵׁם, also in the construct state. 14) Is not, אֵין. 15) To revoke, לְהַשִּׁיב. 16) And will be divided, וְהִתְחַצַּץ. 17) לְ. 18) אַרְבַּע; the article is not to be expressed in Hebrew. 19) His heart, לִבּוֹ.

ways²⁰ are not hidden from me²¹. Your iniquity²² is not hidden before me. The earth shall be corrupt before God, and²³ it shall be filled with²⁴ wickedness.

XXI. *Piel and Pual.*

(Stuart, §§ 183, 184, 214, 215. Lee, art. 183, 4—6, 194).

Piel has usually the causative signification of Kal; hence the english “*to cause*,” may frequently be rendered by this form. It also frequently bears the signification of Kal, or is an intensive of Kal. The Pual has the passive signification of Piel.

EXAMPLES.

My lips¹ speak purely². A mouth which speaketh³ great things⁴. The Lord buildeth⁵ Jerusalem, and will gather together the outcasts⁶ of Israel. Thy tongue⁷ deviseth⁸ mischiefs; like a sharp⁹ razor, working¹⁰ deceitfully¹¹. I have gathered you¹² together, and blown upon you¹³ with the fire¹⁴ of

20) Your ways, דְּרָכֶיךָ, from דָּרַךְ. 21) Before men, מִלְּפָנַי. 22) Your iniquity, עֲוֹנֶךָ. 23) ל followed by Daghes. 24) The simple accusative.

Ex. XXI. 1) My lips, שְׁפָתַי. 2) To be pure, קָדַר; use the pass. part. Kal. 3) Use the participle; comp. Ex. XIX. 4) Great things, גְּדֻלּוֹת. 5) בִּנְיָה, construct state of בֹּנֶה, (*a builder, founder*). 6) Construct form בְּנִיָּה, from בְּנִיָּה, plur. בְּנִיָּהִים. 7) Thy tongue, לְשׁוֹנְךָ. 8) תַּחֲשֹׁב. 9) Part. Pual. 10) Working, עֹשֶׂה. 11) רָמִיָּה. 12) אֲתֶכֶם. 13) Upon you, עָלֵיכֶם. 14) אֵשׁ, and thus also in its construct state.

mine anger. Behold! a great wind, which brake³ in pieces the rocks¹⁵, (was) before the Lord. The eyes of all¹⁶ shall wait upon thee¹⁷. Sanctify the congregation. I wait for thy salvation, O Lord. I also am formed¹⁸ out of the clay, as thou¹⁹. The waters shall extend themselves greatly over the earth. The wind brake in pieces the rocks¹⁴ before the Lord. He came²⁰ leaping²¹ and dancing²².

XXII. *Hiphil and Hophal.*

(Stuart, §§ 185, 186, 216, 217. Lee, artt. 183, 7, 8, 195).

Hiphil is still more frequently than Piel the *causative* of Kal, and sometimes also it is *intransitive* and *neuter*; e. g. הִצְלִיחַ, *to cause to be prosperous*, and, *to be prosperous*. Hophal is the passive of Hiphil.

EXAMPLES.

Lo it is I¹ who have hardened² the heart³ of the Egyptians. Joseph was⁴ governor over the land: he it was⁴ who⁵ sold (corn) to all⁶ the people. And the woman said⁷ to Joab; behold, his head shall be thrown⁸ over⁹ the wall. Thou¹⁰, thou art cast out

15) סָלַעַם, from סָלַע. 16) The eyes of all, עֵינֵי־כָל. 17) Upon thee, אֵלַי. 18) Pual. 19) As thou, כַּמֹּה. 20) בָּא. 21) פָּזַז, to leap; use the part. Piel. 22) כָּרַר, Pilpel בָּרַר; use the part. Pilp.

Ex. XXII. 1) Lo it is I, הִנְנִי. 2) Piel. 3) לָב, and thus in its construct form. 4) הָיָא, Ex. VII.⁴ 5) Ex. XIX.¹ 6) On כָּל, see Ex. XIII.⁸. Here the sign of the dative is not attached to the second noun as the article is, but to כָּל־; therefore לְכָל־הָעָם. In the same manner also מִן, אֶת, בְּ, לְ, etc., are joined to כָּל. 7) And she said, נִתְאָמַר. 8) Hophal. 9) בָּעַד. 10) Personal pronoun. Ex. VII.

of thy grave as an abominable¹¹ branch. I destroy your high places. Ye¹⁰, ye are departed¹² out of the way, and cause many* to stumble (who live) in the law. Blessing upon¹³ the head that selleth corn! Thou knowest all my ways¹⁴. The fire layeth waste¹⁵ the dwelling¹⁶ of the sanctuary. God is exalted¹⁷ in his power. With¹⁸ God is the power to help¹⁹ and to cast down²⁰. The sons of Abraham shall offer a burnt offering upon the altar.

XXIII. *Hithpael and Hothpaal.*

(Stuart, §§ 187, 218. Lee, art. 183, 9.)

The Hithpael conjugation is principally *reflexive*, and expresses *a making one's self to be that which the Kal signifies*, e. g. קָדַשׁ to be holy, הִתְקַדַּשׁ to make one's self holy, to sanctify one's self: hence it also expresses *an exhibiting one's self as being or doing that which the ground-form signifies*. The Hothpaal occurs in very few verbs, as פָּקַד to visit, examine, טָמֵא to be unclean, כָּבַשׁ to wash.

EXAMPLES.*

Jehu conspired against Joram. King Joram was

11) Part. Niphal, to be placed after its substantive. 12) Ye are departed, סָרְתֶּם, from סָר. *) רָבִים. 13) לִי. 14) My ways, דִּרְכֵי, from דָּרַךְ. 15) Hophal. 16) מִכּוֹן, from מָכֹן. 17) To be exalted, שָׁבַב, Hiphil; use the future. 18) בָּ with אֱלֹהִים would be בְּאֱלֹהִים, but instead of this the Hebrews say בְּאֱלֹהִים. 19) To help, לַעֲזֹר. 20) i. e. To cause to fall.

Ex. XXIII. * When no conjugation is especially mentioned, the Hithpael is to be used.

returned¹, in order² to be healed in Jezreel of³ the wounds⁴ which the Syrians had given⁵ him. The people were wroth, and cursed⁶ the king that they suffered hunger⁷. The servants⁸ conspired against the master, and slew him⁹ upon¹⁰ his bed. The children of Benjamin shall be numbered from the cities¹¹. My soul¹² is poured out upon me¹³. The people was numbered. They hold together and do not separate. The Levites, after¹⁴ the manner of their fathers¹⁵ were not numbered¹⁶. The wicked¹⁷ give themselves up¹⁸ to do¹⁹ wickedness.

XXIV. *Promiscuous Examples on regular conjugation.*

EXAMPLES.*

They sow wheat and reap thorns. Ye shall

1) Returned, שָׁב. 2) In order to, לְ; Ex. XVI. 1. 3) מִן with Maqqeph, which hinders the assimilation with the letter following. 4) Plur. מַכּוֹת from מָכָה, which word, being feminine, would properly have מַכּוֹת in the plural; many substantives with a feminine form have in the plural a masculine termination, and vice versa, Stuart, §. 322. 5) וּפָּגְעוּ. 6) Piel, with פָּ prefixed to the noun governed. 7) That they suffered hunger וַיִּרְעֲבוּ, fut. Kal of רָעַב. 8) עֲבָדִים, plur. of עָבַד. 9) And slew him, וַיַּחַרְגֵהוּ. 10) עָלָיו. 11) עָרִים, from עִיר, a city. 12) My soul, נַפְשִׁי, fem. 13) עָלַי, upon me. 14) לְ. 15) Their fathers, אֲבוֹתֵיהֶם, irregularly formed from אָב. The more usual form is אֲבוֹתָם. אָב is one of the anomalous nouns mentioned by Stuart, § 394. 16) Hothpaal. 17) רָשָׁעִים, plur. of רָשָׁע. 18) To give one's self up, מָכַר, Hithpaal. 19) To do, לַעֲשׂוֹת.

Ex. XXIV. * Where there is no express mention of the conjugation, Kal is to be employed.

not¹ go to them². The feet of³ the priests were dipped⁴ in the brim⁵ of the water. Thou couplest the five⁶ curtains, and doublest the sixth⁷ curtain. Thou, Lord, wilt number my steps⁸, thou wilt not watch over my sins. And ye, ye shall be gathered⁹ one after another¹⁰. He is as one¹¹ that gathereth ears¹². Jacob separated the lambs¹³. I am poured out⁵ like water, and all my bones¹⁴ are out of joint¹⁵. Lo, I¹⁶, I have conspired against my lord¹⁷. He went mourning. My groaning is not hid from thee¹⁸. Thou, thou art cast out¹⁹ of thy grave as an abominable²⁰ branch. The rod is broken⁴ that smote thee²¹. The officers drew near unto Moses. There lacketh not²² a man of us²³. Ye shall be remembered²⁴ before the Lord your God. Remember me²⁵, O my God, for good²⁶. The butler brought Joseph into remembrance²⁷ with²⁸ Pharaoh. The wicked will prevert the words²⁹ of the right-

1) לֹא, or, לֹא with Maqqeph. 2) To them, לָהֶם. 3) The feet of, רַגְלֵי. 4) Ex. XX. 5) בְּקֶרֶן, prop. at the end of the. 6) חֲמִישָׁה. 7) שְׁשִׁית, with the article, to be put after the substantive. 8) My steps, צִעְדִּי from צָעַד. 9) Pual. 10) One after another, אֶחָד אַחֲרָיו. 11) As one that gathereth, i. e. as (one) gathering. 12) Plur. שֹׁבְלִים, from שֹׁבַלַת, a fem. with a masculine termination in the plural. See Ex. XXIII. 4. 13) כִּשְׁבִּים. 14) My bones, עֲצָמוֹתַי. 15) i. e. have separated themselves, Ex. XXIII. 16) Lo, I, הִנְנִי. 17) My lord, אֲדוֹנִי, from אָדוֹן. 18) From thee, i. e. before thee, מִלְּפָנֶיךָ. 19) Hophal. 20) Part. Niph. after the substantive. 21) Which smote thee, מַדְבֵּךְ. 22) The negative, as in Latin, is always placed before the verb, to which it is usually joined by Maqqeph. 23) Of us, מִמֶּנּוּ. 24) Niphal. 25) לִי. 26) For good, לְטוֹבָה. 27) To bring into remembrance, זָכַר, Hiphil. 28) אֵלַי. 29) Words of, דְּבָרַי from דָּבַר.

eous. He supported his hand³⁰ upon the wall. I rose in³¹ the morning.

VERBS WITH A GUTTURAL.

(Staart, §§ 223—233. Lee treats of these with the regular verb.)

XXV. *Verbs with a guttural for their first radical.*
Verbs : Pe guttural.

(Stuart, §§ 224—228.)

EXAMPLES.

Assemble the people. Thou shalt serve thy brother¹. He believed them² not³. I will divide the spoil⁴ of the enemy⁵. I am silent and will not open⁶ my mouth⁷. They hold the man by⁸ his feet⁹. The house is established for ever. Arm yourselves¹⁰, men, for the battle. Divide the land into seven parts¹¹. Hope¹² in the Lord; be strong, and he shall strengthen thine heart¹³. They bear their sins¹⁴. Thy land shall be divided by line. The city is not established, the walls shall be

30) His hand, יָדוֹ. 31) בּ, followed by the article, Ex. VI.

Ex. XXV. 1) Thy brother, אֶחָיו, an irregular noun from אח, *a brother*. This is one of the anomalous nouns mentioned by Stuart, §. 394. 2) לָהֶם. 3) לֹא. 4) Spoil of, שָׁלַל, from שָׁלַל. 5) Ex. XVII. 7. 6) I will not open, לֹא אֶפְתָּח, from פָּתַח, an irregular noun. 7) My mouth, פִּי, from פִּה, an irregular noun. 8) בּ. 9) Ex. XXIV.³. 10) Niphal. 11) Into seven parts, לְשִׁבְעָה חֵלְקִים. 12) נִחַח, in אֶל. 13) Thine heart, לְבָבְךָ. 14) Their sins, חַטֹּאתָם.

broken down. A well of water shall quicken thy bones¹⁵. The crafty hideth¹⁶ himself, the simple* are punished. The righteous is delivered out of trouble. When it goeth well with the righteous the city rejoiceth; and when the wicked perish¹⁷ there is shouting. The land shall be divided by⁸ lot¹⁸. No one¹⁹ shall transgress the commandment which the king shall give²⁰.

XXVI. *Verbs with a guttural for a middle radical.*

Verbs : Ayin guttural.

EXAMPLES.

The stone shall cry out of the wall, and the beam out of the timber shall answer¹ it. Ye², ye have destroyed the vineyard. The lions roar. The prophets say³, he hath said⁴. They quench as tow. They are quenched as the fire of thorns. I am driven away as the locust. I have trusted in the Lord, I shall not slide. Thou hast enlarged my steps⁵ under me⁶ that my ancles did not slip. And God saw⁷ the earth, and behold, it was cor-

15) Thy bones, עֲצָמוֹתַיָּהוּ, from עָצָם. 16) Ex. XX. * פָּתְאִים, plur. of פָּתָי. 17) When the — perish, i. e. in the perishing of; imp. constr. Kal of אָבַד, with בָּ prefixed. Also, when it is well with, i. e., in the good of, בָּטַיִב. 18) גִּזְרָל construct form of גִּזְרָל. 19) To be rendered by the third pers. sing. 20) He shall give, יִתֵּן.

Ex. XXVI. 1) Shall answer יַעֲנֶה. 2) Ex. VII. *. 3) By בָּנָא in the future, said of the prophets. 4) He hath said, בָּנָא. 5) Ex. XXIV. 8. 6) Under me, תַּחְתִּי. 7) Ex. XIII. 5.

rupt. God will shake out from his house⁸ every one that doth not keep⁹ this¹⁰ word. They open their mouth against me¹¹. The wicked shall be shaken from the earth. The king will be very wroth and his anger burns in him¹³. Behold the Lord, the Lord of Hosts, shall lop¹⁴ the bough with terror, and cut down the forest with iron.

XXVII. *Verbs with a guttural for their third radical. Verbs : Lamedh guttural.*

(Stuart, §§ 232—236.)

EXAMPLES.

Remain* at¹ Jericho until your beard² is grown³. Help us⁴, O Lord, that⁵ we might praise thy name⁶. Who hath divided⁷ a bed for the⁸ overflowing of waters, that⁵ they might fill the desert and wilderness, and that the grass may grow? He will send a writing to the king. Every one slingeth⁹ with stones at¹⁰ an hair(s breadth), and doth not¹¹ miss. The hair is grown³. The earth shall open itself, and righteousness shall

8) His house, בֵּיתוֹ, from בֵּית, which is irregular in the plural. 9) יִקַּם future, prop. he will keep upright. 10) Ex. VIII. 10. 11) Against me, עָלַי. 12) Plur. רָשָׁעִים, from רָשָׁע. 13) In him, בוֹ. 14) Say, (is) in (כִּי) lopping a lopper. Ex. XVI.

Ex. XXVII. 1) Remain, שָׁבוּ. 2) Your beard, זְקָנְךָ from זָקַן. 3) Piel. 4) Help us, רַחוּמֵינוּ. 5) That, כִּי with an infinitive. 6) Thy name, שְׁמִי in pause שְׁמִיךָ. 7) Hath divided, פָּלַג Piel. 8) Ex. XIII. 9) Particip. Kal. 10) אֵל. 11) לֹא.

grow forth. The Lord shall satisfy thy soul in droughts; thy bones¹² shall he make fat*. With¹³ fruit shalt thou satisfy the land; thou causest¹⁴ herbs to grow for the cattle. Wine maketh glad¹⁵ the heart¹⁶ of man. They have taught the people to¹⁹ swear by Baal, and the people shall learn¹⁷ to¹⁹ swear by my name¹⁸. Every thing²⁰ that is upon¹ earth shall perish. Cursed be²¹ he²² that keepeth back his sword²³ from blood. By¹ the Lord²⁴ shalt thou swear, and him²⁵ shalt thou serve.

12) עֲצָמוֹת, plur of עֶצֶם. In order that this passage may not be unintelligible to the learner, let it be briefly remarked that the Hebrew, in his warm country, looked upon rain and dew as a peculiar blessing from God; whence the expression "to wish any one *dew* or *rain* from heaven" is equivalent to "to wish any one prosperity." Compare Gen. xxvii. 28, where Isaac blesses his son Jacob with the words, "God give thee of *the dew of heaven*;" and in Deut. xi. 13, etc., God says to the Israelites, "If ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, *I will give you the rain of the land in his season, the first rain and the latter rain.*" *) יִהְיֶיךָ. 13) מִן. 14) Use the particip. Hiphil. 15) Fut. Piel. 16) לִבָּי, construct form of לֵב. 17) Use the plural, because the preceding noun, עַם (people), is a collective. Stuart, §. 480. 18) My name, שְׁמִי, from שֵׁם. 19) לְ with an infinitive. 20) כֹּל, to be joined by Maqqeph to the following אֲשֶׁר. The Hholem must be changed into Qamets Hhateph; See Ex. III. 21) To be rendered by the particip. pass. Kal. Cf. Ex. XIX.¹¹ 22) By the participle. Comp. Ex. XIX.¹ 23) His sword, חֶרְבוֹ, from חָרַב. 24) יְהוָה. How בְּ is to be prefixed, see Ex. IV. 25) אֹרְחוֹ.

XXVIII. *Nouns which suffer no change of vowel in declension.*

(Stuart, Decl. I.)

The classification of nouns in Dr. Lee's Grammar, differs so much from that followed in these exercises, that no references to that work can here be given. In the Lexicon may be found to what order etc. each noun belongs.

EXAMPLES.

My sheaf rose¹. Your sheaves did obeisance² to my³ sheaf. God created⁴ whales. The Lord loveth the righteous. The heroes are strong⁵. The liberties⁶ of the people. The caravans in the wilderness. The wisdom of Solomon. The riddle of Samson. The fig-tree of Egypt. I have⁷ many⁸ garments. Fools despise wisdom. The dominion of the king. The deceit of the wicked⁹. The watches of the night. The laws (are¹⁰) good. The plains and the mountains. The plains of the field and the mountains of the land. The witnesses of righteousness stand up¹¹ before God. Bottles and purses. Bottles of wine. Songs to the Lord. Take¹² witnesses of righteousness with thee¹³. The lilies of the garden.

Ex. XXVIII. 1) Rose, קָמָה. 2) Did obeisance, תִּשְׁתַּחֲוֶינָה. 3) See Ex. XIII. for the sign of the dative. 4) Created, בָּרָא. 5) גִּבּוֹרֵי, in pause for גִּבּוֹרֵי. 6) Construct state; Ex. XII. 7) I have, i. e., (are) to me, לִי. 8) Plur., רַבִּים. 9) רָשָׁעִים, plur. of רָשָׁע. 10) Ex. VII. 4. 11) Stand up, קָמָה. 12) קַח. 13) With thee, אִתְּךָ; in pause, אִתְּךָ.

NOUNS WHICH SUFFER A CHANGE OF VOWEL IN DECLENSION.

A. *Masculines.*

XXIX. *Nouns with final Qamets or Pattahh, pure and mutable, whether monosyllables or polysyllables, with preceding vowels immutable.*

(Stuart, Decl. II.)

EXAMPLES.

The Lord hears my voice from his temple. He hid his face. The foundations of the hills shook. According to¹ the cleanness of my hands doth the Lord recompense me². His judgment and his law will I not cast from me³. The judgments of the Lord are righteous⁴. Why hidest thou⁵ thy face? Your hand⁶ will do⁷ good. The stars of heaven declare⁸ the glory⁹ of God. The Lord hath sanctified¹⁰ his temple, and his hand is⁴ our rock. I will not go¹¹ in your waste places. The waste places of Judah shall be¹² a garden of God. The sun is a star of the heavens. There are many¹³ waste places of the earth, and throughout the surface of the sea are there many¹³ islands¹⁴.

Ex. XXIX. 1) הָ. 2) He doth recompense me, הַשִּׁיב לִי. 3) I will not cast from me, לֹא אֶסִּיר מִמֶּנִּי. 4) To be righteous, יָצִיק. 5) Why hidest thou, מִהֲסִתְּרָהּ. 6) יַעֲשֶׂה, will do. 7) יִדְבָּק. 8) יִבְרַח, construct form of יִבְרַח. 9) יִבְרַח, construct form of יִבְרַח. 10) יִבְרַח, construct form of יִבְרַח. 11) I will not go, לֹא אֵלֶּךָ. 12) יִהְיֶה. 13) There are many, רַבִּי. 14) אֵי, plur. of אֵי.

XXX. *Nouns which have an immutable vowel in the final syllable, and Qamets or Tseri pure in the penult.*

(Stuart, Decl. III.)

EXAMPLES.

Rivers of water shall appear¹. God sheweth mercy² to David his anointed. The heavens declare³ the glory of God. Who will stand up⁴ in⁵ the place of righteousness? Seventy men⁶ were⁷ the⁸ great men of the city. The great (men) killed⁹ the king. Jehu slew¹⁰ all his great (men.) The Lord is Lord of the whole earth. We are¹¹ lords of the beasts. Be not angry¹², my lord. Stay the night¹³, my lords¹⁴. Great and mighty (men) are in the people: and the mighty of the people shall take the land in possession¹⁵. Lord, consider¹⁶ my meditation. My heart¹⁷ soundeth¹⁸ like pipes. The hunger of the house (is) great. All the males of the town thou shalt not suffer to live¹⁹. God hath founded the earth upon its foundations. The sun knoweth his going down. And God said²⁰, let there be²¹ light in the⁵ firma-

Ex. XXX. 1) Shall appear, יֵרָאֵי. 2) Sheweth mercy, עֲשֵׂה־חֶסֶד. 3) סִפְּרוּ. 4) Will stand up, יָקוּם. 5) בֵּ. 6) Seventy men, שִׁבְעִים אִישׁ. 7) הָיָה. 8) Respecting the article, see Ex. XII. ¹. 9) הִמִּיתוּ. 10) Slew, הִקָּדָה. 11) Simply the personal pronoun, *we*. Cf. Ex. VII. ⁴. 12) Be not angry, אַל־תִּחַר. 13) Stay the night, לִינִי. 14) See Ex. XXIV. ¹⁷. 15) Will take in possession, יִרְשֵׁי. 16) בִּינָה. 17) My heart, לִבִּי, from לֵב. 18) הִקָּדָה. 19) Thou shalt not suffer to live, אַל־תִּתְּחִיָּה. 20) And—said, וַיֹּאמֶר. 21) Let there be, יִהְיֶה.

ment of heaven. Cursed (art) thou²², upon thy belly shalt thou go²³, and dust shalt thou eat²⁴. I gave²⁵ you²⁶ clothes.

XXXI. *Dissyllabic Nouns with Qamets pure in the ultimate, and Qamets or Tseri pure in the penult.*

(Stuart, Decl. IV.)

EXAMPLES.

The Lord flyeth upon¹ the wings of the wind. There are no² words, but their voice is heard³. The commandments of the Lord are pure. The gold of the land is good. The trespass of the man (is) great, and the Lord will forgive⁴ us our trespass. The man is a slave of his gold. All animals quench⁵ their thirst. Wine maketh glad⁶ the heart of man. Man⁷ returneth⁸ to⁹ his dust. The wicked shall be destroyed¹⁰ from the earth. The heavens and the earth were finished¹¹, and their whole¹² host. And God took¹³ from Adam one of his ribs; and he made¹⁴ the rib into a woman.

22) Cursed (art) thou, אָרַרְתָּ. 23) Thou shalt go, תֵּלֵךְ. 24) And thou shalt eat, וְתֵאָכַל. 25) I gave, נָתַתִּי. 26) To you, לָכֶם.

Ex. XXXI. 1) עַל. 2) There are no, אֵין. 3) But is heard, בְּלִי נִשְׁמָע. 4) And he will forgive, וַיִּסְלַח. 5) תִּשְׁבְּרֵינָה. 6) שָׂמַח. 7) אָדָם is a collective noun, and therefore takes a verb in the plural. Comp. Ex. XXVII.¹⁷ 8) Returneth, וַיָּשׁוּבוּ. 9) אֵל, with Maqqeph. 10) Shall be destroyed, יִתְמָיו. 11) כָּלֵי. 12) Their whole;—the suffix must not be put with כָּל, but with עָבָה; therefore, כָּל-עָבָה. 13) And he took, וַיִּקַּח. 14) And he made,—Heb., and he built, וַיִּבֶן.

And Adam said¹⁵, this is flesh of my flesh. Thou hast spoken¹⁶ lies to me, and the Lord hath heard¹⁷ the lies of thy mouth¹⁸. Delilah urged upon¹⁹ Samson that he would tell²⁰ wherein²¹ his strength (lay); and Samson said¹⁵, in the hair of my head. He hates him²² on account of²³ his words. Your sins shall not be forgiven²⁴ you²⁵.

XXXII. *Dissyllabic Nouns with Tseri pure in the ultimate, and Qamets pure in the penult. In the construct state Tseri passes over into Pattahh, and in some words into Seghol.*

(Stuart, Decl. V.)

EXAMPLES.

The vineyard is not pruned¹; its hedge is broken down². The servant put³ his hand under the thigh of Abraham, his master. On our shoulders we bear⁴ the spear. I have seen⁵ stakes at the wall of the city. The old men are dead⁶. The sheep are shut up⁷ in the folds; their folds hast thou broken. Put, I pray thee⁸, thine hand under my

15) And—said, וַיֹּאמֶר. 16) Thou hast spoken to me, וַיִּשְׁמַע. 17) And — hath heard, וַיִּשְׁמַע. 18) Thy mouth, פִּי. 19) Urged upon, הִקְדִּיחָהּ לִי. 20) i. e. To tell, לְהַגִּיד. 21) Wherein, בְּמַה. 22) Him, אֹתוֹ. 23) על־. 24) Shall not be forgiven, לֹא־נִסְכָּלָהּ. 25) לָכֶם.

Ex. XXXII. 1) Is not pruned, לֹא־נִקְזָר. 2) Is broken down, נִפְרָץ. 3) השִׁים. 4) We bear, נִשָּׂאנוּ. 5) I have seen, רָאִיתִי. 6) Are dead, מָרָו. 7) Are shut up, נִסְבּוּ. 8) Put, I pray thee, שִׁים־נָא.

thigh. Isaac came forth⁹ (from the) loins of Abraham. The old men of the land were honoured¹⁰. Mountains (are) a refuge for the wild goats. I have drawn¹¹ the wooden¹² stake out of the ground. Goliath had¹³ a spear of brass¹⁴ upon¹⁵ his shoulders.

XXXIII. *Segholate Nouns.*

(Stuart, Decl. VI.)

I. *Nouns with A, E, or O, in the first syllable.*

EXAMPLES.

The blessedness (*plur.*) of the man. In the law of the Lord (is) his delight. He standeth¹ not in the way of sinners. He is like a tree planted² by rivers of water. He doth not give his money upon³ usury. I will love thee⁴, O Lord, my strength. The snares of death compassed⁵ me about. My voice cometh⁶ into his ears. Darkness is under his feet. The Lord recompenseth⁷ me according to my righteousness. I have kept the ways of the Lord. Lo, a ram was caught⁸ in a thicket by his horns. All the horns of the wicked will I break⁹. The lion is come up¹⁰ from his thicket. This man

9) Came forth, יצא, with an accusative of that from which he came forth. 10) Were honoured, כבודו. 11) I have drawn, נסעתי. 12) i. e. Stake of wood, עצים. 13) Say, to Goliath (was) a spear, etc. 14) Of brass, נחשת. 15) בין.

EX. XXXIII. 1) עמד: 2) Part. pass. Kal of שתרל. 3) ב. 4) I will love thee, אהבתי. 5) Compassed me about, אפסתי. 6) בא. 7) Recompenseth me, גמלתי. 8) Was caught, נלכתי. 9) I will break, אגדע. 10) Is come up, עלה.

spareth¹¹ his staff; those¹² brake¹³ their staves. I have performed¹⁴ my vows. All their vows shall they perform¹⁵. All thy wishes shalt thou say¹⁶. I will walk¹⁷ in the paths of righteousness.

XXXIV. *Segholate Nouns.*

II. *Nouns with Gutturals in the last syllable.*

(Stuart, Decl. VI.)

EXAMPLES.

The wicked bow¹ at² the gates of the righteous. Who shall dwell³ in thy tabernacle. Lord, thou art the horn of my salvation, and thou givest me⁴ the shield of thy salvation. The God of your salvation shall be exalted⁵ above the people. The sun runneth⁶ his course. The gates of eternity open⁷. Thou sendest springs into the valleys, they flow⁸ between the hills. At⁹ the voice of thy thunder they haste away¹⁰. Man goeth forth¹¹ to¹² his labour. Thou givest¹³ them¹⁴ their food. The fruit yieldeth¹⁵ its seed. Three¹⁶ times¹⁷ hast thou deceived¹⁸ me¹⁹. He hath supplanted me these two times²⁰.

11) קָשָׁף. 12) אֶלָּה. Cf. Ex. VIII. 13) רָעַע, from רָעַע. 14) שָׁלַמְתִּי. 15) They shall perform, יִשְׁלְמוּ. 16) Thou shalt say, תֹּאמַר. 17) I will walk, אֵלְכָה; in, בְּ.

Ex. XXXIV. 1) Bow, שֶׁחַר. 2) עַל. 3) Shall dwell, יֵגֵד. 4) And thou givest me, וְתַתְּנֵנִי. 5) Shall be exalted, יִרְבֶּה. 6) זָרַח. 7) Open, נִפְתָּחוּ. 8) They flow, יִתְלַכּוּ. 9) מִן. 10) They haste away, יִתְפַּזְּזוּ. 11) יָצָא. 12) לְ. 13) נָתַתְּ. 14) לָהֶם. 15) עָשָׂה. 16) שָׁלַשׁ. 17) בַּעֲצָם, in the plural. 18) Thou hast deceived, הִתְלַתְּ. 19) מֵי. 20) By the dual.

XXXV. *Segholate Nouns.*

III. *Nouns derived from verbs ע"ו, ע"י, and ל"ה.*

(Stuart, Decl. VI. *m—n.*)

EXAMPLES.

The tree shall yield¹ its fruit. He despiseth the wicked in his eyes. The birds sing² among the branches³. The stork hath⁴ his dwelling in the fir-trees. Ships go upon the surface of the seas. I have seen⁵ the lions of the desert. My disease (is) great. The antelopes dwell in the mountains⁶. I will break⁷ thy jaw bones. Samson found the jaw bone of an ass. Solomon had a throne, and twelve⁸ lions stood⁹ there¹⁰. And the lions of the throne (were of) gold; and all the vessels of king Solomon. I have¹¹ many¹² vessels.

XXXVI. *Nouns with Tseri pure, which either are monosyllables or have the preceding vowels immutable.*

(Stuart, Decl. VII.)

EXAMPLES.

The Lord smiteth thine enemies. I shall be

Ex. XXXV. 1) Shall yield, יָתֵן. 2) יִתְנַחֵל, prop., give their voice. 3) עָפִי, plur. עֲפָאִים. 4) Say, (is) to the stork, 5) I have seen, רָאִיתִי. 6) הָרִים, from הָר, a mountain. 7) I will break, אֶפְרֹץ. The whole expression is equivalent to, "I will humble thee." 8) שְׁנֵי עָשָׂר. 9) עֲמָדִים, plur. of עָמָד, part. act. Kal of עָמַד. Comp. Ex. XIX. 10) שָׁם. 11) i. e. (there are) to me, לִי. 12) Plur. רַבִּים.

saved¹ from mine enemies. The snares of death prevented me². He delivereth me³ from mine enemies, and from them that hate me. His angels are spirits, his ministers a flaming⁴ fire. The trees of the Lord (are) the cedars of Lebanon which he hath planted. The moon is made⁵ for seasons. The sun and moon and stars are⁶ for seasons of the year. I know not⁷ the man and his name. Every one knows thy name. Adam⁸ fixed⁹ the names for all cattle, and for the fowl of heaven. Samson loved a woman, and her name (was) Delilah. Our God hath given our enemy into our hands.

XXXVII. *Nouns which insert Daghesh forte in the final letter of the ground-forms, when they receive accession.*

(Stuart, Decl. VIII.)

EXAMPLES.

The Lord in* his own time will open heaven. God, thou (art) my shield and my refuge. There went up a smoke out of his nostrils¹. The Lord

Ex. XXXVI. 1) I shall be saved, אֶשָּׁע. 2) Prevented me קָדַמְתִּי. 3) He delivereth me, הִצִּילֵנִי. 4) Part. Kal of לָחַט, to be placed after the substantive. 5) Is made, נִעְשָׂה. 6) הָיָה. 7) The negative לֹא is to be put before the verb. 8) With the article; for the Hebrews thus distinguish between the proper name, Adam, and אָדָם, *man*. 9) קָדַשׁ.

Ex. XXXVII. *) נָחַשׁ. 1) The nostrils were looked upon by the Hebrews as the seat of passion and anger; hence these and similar expressions in reference to God.

sent forth² his arrows, and scattered³ the clouds. I hear the breath of thy nostrils. He knoweth the thought of my heart. The Lord hath founded the earth upon the sea. The rocks are a refuge for the conies. The water formeth⁴ sea. God formed man out of the earth, and breathed⁵ into his nostrils the breath⁶ of life. They both⁷ (were) naked, Adam and his wife⁸. The brother loves thy mother. God loves the hearts of the righteous. His mother doth not know⁹ her people. I love thee¹⁰, and thine heart (is) not¹¹ with me. Israel loved Joseph, and made him¹² a coat of many colours. Cities¹³ and islands brought¹⁴ the king a present. Who knoweth all the islands of the sea?

XXXVIII. *Nouns ending in ם. These nouns are declined quite regularly except that with suffixes, etc. the ending ם is dropped.*

(Stuart, Decl. IX.)

EXAMPLES.

The tree shall yield¹ its fruit, and its leaf shall not wither². The firmament sheweth³ the work

2) שָׁלַח. 3) And scattered, וַיִּפֹּץ. 4) עָשָׂה. 5) And breathed, וַיִּנְּחַם. 6) נְשָׁמָה, const. form, נְשָׁמָה. 7) They both, שְׁנֵיהֶם. 8) His wife, אִשְׁתּוֹ, from אִשָּׁה. 9) Doth not know, לֹא יָדָעָה. 10) I love thee, אֶהְבֶּתִּיךָ. 11) (Is) not with me, אֵין אִתִּי. 12) לוֹ. 13) עָרִים, plur. of עִיר. 14) הִשִּׁיבוּ.

Ex. XXXVIII. 1) Shall yield, יִתֵּן. 2) Shall not wither, לֹא יִבֹּל. 3) הִגִּיד.

of his hands. He liveth at⁵ the end of the world. With the fruit of thy works thou satisfiest⁴ the earth. The Lord rejoiceth over⁵ his works. The flowing together of the water formeth⁶ sea. Adam took leaves of the fig-tree for an apron. What shall be⁷ the manner of the child, and (what shall be) his work? The staff of the Lord (is) my strength. I see⁸ the end. I stand upon the watch tower. The watch tower of the city (is) high. The watch towers of the enemies are in our hands. The appearance of the man is beautiful.

B. *Feminines.*

(Stuart, Decl. X.—XIII.)

[For nouns which suffer no change in declension, see Ex. XXVIII.]

XXXIX. *Nouns which before the feminine ending ה־ have a mutable Qamets or Tseri pure.*

(Stuart, Decl. XI.)

EXAMPLES.

The righteous man doth not¹ walk in the counsel of the ungodly. Sinners do not remain² in the

4) Thou satisfiest, הַשְׂבַּעְתָּ. 5) בְּ. 6) עָשָׂה. 7) What shall be, בְּהֵי. 8) רָאִיתִי.

Ex. XXXIX. 1) Doth not walk, לֹא-יִלְכֹךָ. 2) Do not remain, לֹא יִקְוֶי.

congregation of the righteous. (It is) good to hear³ the reproof of the wise. By⁴ my rebuke I dry up⁵ the sea. The foundations of the world roll forth⁶ at thy rebuke, O Lord, at the blast of the breath of thy nostrils. Who knoweth the borders of his way? Who seeth the heaven unto⁷ its end? Man shall rule⁸ over⁴ the fishes of the sea. God rested⁹ from all¹⁰ his works which he had made¹¹. God breathed¹² the breath of life into the man's nostrils. Lo, a swarm of bees and honey (are) in the carcase of the lion. Samson awoke from his sleep and related¹³ his dream.

XL. *Nouns derived from masculine Segholates of Decl. VI.*

(Stuart, Decl. XII.)

EXAMPLES.

My cry came¹ before him, even into his ears. The mountains rise², and the valleys sink³. I have seen⁴ the points of the hills from afar. The hills of the land I do not know. Your valleys sink³, our hills rise². I have heard your cry from afar.

3) To hear, לִשְׁמָעַ, a reproof of, etc. 4) בְּ. 5) אֶחָדָא, fut. Hiph. of חָרַב. 6) נָגַלָּה, Niphal, from נָגַל. 7) Into, עַל־. 8) Shall rule, יִרְדֵּי, fut. of רָדָה. 9) שָׁבַת. Hence the noun שַׁבָּת, (the Sabbath.) 10) כָּל, i. e., he rested from the whole of his works. Comp. Ex. XIII. ⁸. 11) He had made, עָשָׂה. 12) נָפַח. 13) And he related, וַיִּגֵּד.

Ex. XL. 1) בָּאָה. 2) Rise, עָלָה. 3) יִרְדֵּי. 4) I have seen, רָאִיתִי.

God, thou⁵, thou hast formed⁶ my reins. The Lord trieth⁷ the reins and the heart. The spirit of Egypt shall fail⁸, and I will destroy⁹ the counsel thereof. Blessed is the man¹⁰ that walketh not in the way of sinners. A balance of deceit is an abomination to the Lord, but a just weight¹¹ is his delight. They did¹² according to¹³ all the abominations of the heathen, whom the Lord had driven out¹⁴ before¹⁵ the children of Israel. Whosoever toucheth¹⁶ the carcase¹⁷ of an unclean animal or the carcase¹⁸ of an unclean creeping thing, he is¹⁹ unclean.

XLI. *Nouns ending in the Segholate form תִּשְׁבָּע.*

(Stuart, Decl. XIII.)

EXAMPLES.

The Lord made garments for Adam and his wife¹. And it came to pass, when² Joseph came

5) See Ex. VII. 6) Thou hast formed, תָּבַעַת. 7) בָּחַן. 8) Shall fail, תִּשְׁבָּעַת, or תִּשְׁבָּעַת, from בָּחַן. 9) תִּשְׁבָּעַת, the fut. Piel of בָּלַע. 10) Say, blessednesses (אֲשֶׁר, Decl. IV.) of the man. 11) A just weight, מִשְׁכָּל שְׁלֵמָה. 12) עָשׂוּ. 13) כִּי, secundum. 14) He had driven out, הוֹרִישׁ. 15) מִפְּנֵי, different from לִפְנֵי: the former denotes *removal* from the object before which any thing is done, the latter a *quietly remaining* before it, coram, in adspectu. 16) תִּשְׁבָּעַת, fut. of נָבַע. 17) בֶּהֱמָה. 18) חַיָּה, i. e., animal unclean, (טָמֵאָה, fem. on account of חַיָּה, animal,) because the Hebrew usually places the adjective after the substantive. 19) He is, הוּא.

Ex. XLI. 1) His wife, אִשְׁתּוֹ, from אִשָּׁה. 2) And it came to pass when — came, וַיְהִי כַאֲשֶׁר בָּא.

to his brethren³, that they took off from him⁴ the garment which he had on⁵. The courses of the children of Israel. Heldai was a captain of the children of Israel, and in⁶ his course (were) seventy-four thousand⁷ (men). Solomon appointed⁸ porters by⁹ their courses at¹⁰ the gate; for thus (was) the command of David. According to¹¹ your courses stand ye¹² in the sanctuary of the fathers¹³. The courses of the Levites. The Levites kept¹⁴ charge in the tabernacle of congregation. They ministered unto Aaron the priest, and kept¹⁵ his charge, and the charge for the whole congregation. Eli fell from the seat, so that¹⁶ his neck brake and he died¹⁷. Thy posterity shall be called¹⁸ after¹⁹ the name of Israel.

XLII. *The irregular Nouns.*

(Stuart, § 394.)

EXAMPLES.

Fire went up¹ out of his mouth. The words of my mouth shall please². A man leaveth his father and his mother and cleaveth unto his wife. God

- 3) His brethren, אֶחָיו, from אָח. 4) That they took off from him, וַיִּתְּשֵׁהוּ אֹתוֹ. 5) He had on, i. e., was on him, עָלָיו. 6) עַל־. 7) Twenty-four thousand, וְעֶרְבָצָה אַלְפָּה. 8) אֶתְּמִיד, Hiph. of עָמַד. 9) כִּי. 10) לְ. 11) בְּ, secundum. 12) Stand ye, עֲמַדוּ, imper. of עָמַד. 13) אֲבוֹת, plur. of אָב. 14) עָשָׂה. 15) שָׁמְרוּ. 16) So that — brake, וַיִּשְׁבֹּר. 17) And he died, וַיָּמָת. 18) Shall be called, יִקְרָא. 19) עַל־.

Ex. XLII. 1) Went up, עָלָה. 2) Shall please, i. e., shall be a pleasure, לְרָצוֹן יִהְיֶה.

said to the serpent, dust shalt thou eat³ all the days of thy life. Listen to⁴ the voice of thy wife. Adam called⁵ the name of his wife Eve, because she was⁶ the mother of all living. He said to his father and to his mother, I have seen⁷ my sisters. Is there not⁸ among⁹ the daughters of thy brethren and in my people a woman; that¹⁰ thou goest to take a wife of the Philistines? They said to the wife of Samson, entice¹¹ thy husband, that¹² he declare unto us the riddle. And she told it¹³ unto the children of her people. The men of the city said, we will¹⁴ hold a feast. At the death¹⁵ of Samson came his brother and the whole house of his father, and they buried him¹⁶ in the grave of Manoah his father. Joseph was hated¹⁷ of his brethren.

NUMERALS AND PARTICLES.

XLIII. Cardinal Numbers.

(Stuart, §. 395, and par. XXVIII., (p. 233). Lee, art. 181).

EXAMPLES.

Unto Job were born¹ seven sons and three

- 3) Thou shalt eat, תֹּאכַל, from אָכַל. 4) Listen to, תִּשְׁמַע לְ. 5) קָרָא. 6) She was, הָיְתָה. 7) I have seen, רָאִיתִי. 8) Is — not? הֲאִינוּ, the ה is the ה interrogative: it should properly be written הֲאִינוּ, but before gutturals ה becomes ו. Stuart, §. 152, (d). 9) כִּי. 10) That thou goest to take, כִּי תֵּלֵךְ. 11) לְקַחַת. 12) That he declare to us, וְיַגִּיד־לָנוּ. 13) And she told, וַתֹּסֵף. 14) We will hold, נַעֲשֶׂה. 15) At the death of, בְּמוֹת, from מָוֹת. 16) And they buried him, וַיִּקְבְּרוּ אֹתוֹ. 17) Say, his brethren hated (שָׂנְאוּ) Joseph.

Ex. XLIII. 1) There were born, נוֹלְדוּ.

daughters. And his cattle was² seven thousand sheep³, and three thousand camels, and five hundred yoke of oxen⁴, and five hundred she asses. Solomon numbered all the strangers⁵ that (were) in the land of Israel; and they were found⁶ an hundred and fifty-three thousand and six hundred⁷. And he made⁸ seventy thousand of them⁹ to be bearers of burdens¹⁰, and eighty thousand to be hewers¹¹ in¹² the mountain, and three thousand six hundred overseers to make the people work¹³. And he built¹⁴ a house of God*; the length (was) sixty cubits¹⁵, the breadth twenty cubits. And the porch of the house (had in) length twenty cubits, and the height a hundred and twenty cubits. And he made⁸ the most holy house, and overlaid it¹⁶ with¹⁷ fine gold to¹⁸ six hundred talents. And he made⁸ before the house two pillars¹⁵, thirty-five cubits¹⁵ the length, and the chapter that (was) on the top five cubits. I have been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed¹⁹ my wages²⁰ ten times.

2) And — was, וַיְהִי. 3) זָאֵן being a collective remains in the singular. 4) Yoke of oxen, יֹקֵם־בָּקָר. 5) The adjective after the substantive. Comp. Ex. XL.¹⁸ 6) And they were found, וַיִּמְצְאוּ. 7) Say; a hundred and fifty thousand and three thousand and six hundred. 8) And he made, וַיַּעַשׂ. 9) Of them, מֵהֶם, (compounded of מִן and הֵם, הֵמָּה). 10) סִפָּל, in the singular, collectively. 11) חֹצֵב, collectively. 12) בָּ. 13) To make to work, לְהַעֲבִיד, infin. Hiphil of עָבַד, with לְ prefixed. 14) And he built, וַיִּבְנֶה. *) The article must be used here; it is equivalent to, — of HIS God. 15) Place the substantive before the number. 16) And he overlaid it, וַיִּחַצְּהוּ. 17) אֶת, followed by Maqqeph. 18) לְ. 19) חִלַּף, Hiphil. 20) My wages, אֶת־מִשְׁכָּרִי.

XLIV. *Ordinal Numbers.*

(Stuart, § 396. Lee, art. 181.)

EXAMPLES.

David separated¹ the prophets with harps, psalteries, and cymbals; and they cast² lots for³ their office. And⁴ the first lot came forth for (the son of Asaph) for Joseph; Gedaliah (had) the second; Zaccur, the third; Izri, the fourth; Nethaniah, the fifth; Bukkiah, the sixth; Jesharelah, the seventh; Jeshaiah, the eighth; Mattaniah, the ninth; Shimei, the tenth; Azareel, the eleventh; Hashabiah, the twelfth; Shubael, the thirteenth; Mattithiah, the fourteenth; Jeremoth, the fifteenth; Hananiah, the sixteenth; Joshbekashah, the seventeenth; Hanani, the eighteenth; Mallothi, the nineteenth; Eliathah, the twentieth; Hothir, the twenty-first; Giddalti, the twenty-second; Mahazioth, the twenty-third; Romamtizer, the twenty-fourth. A river flowed⁵ out of Eden, and became⁶ four heads. The name of the first is Pison; the name of the second river (is) Gihon; the name of the third river is⁷ Hiddekel; and the fourth river (is) Euphrates. The ark of Noah rested⁸ on the seventh month, on the seven-

Ex. XLIV. 1) הַבְּדִיל, Hiph. of בָּדַל. 2) And they cast, וַיַּשְׁלִיךְ. 3) Say; lots of their office. 4) And — came forth, וַיָּצֵא. 5) וַיִּצָּא. 6) Became, לָּהּ הָיָה. 7) הָיָה. 8) וַיָּתְנַח, from בָּיַח.

teenth day of the month, upon the mountains of Ararat.

[The prepositions כּ, בּ, ל. Respecting the manner in which they are prefixed to the noun and the infinitive, see Exx. IV. and VI.]

XLV. *The prepositions כּ (in, at, with,) בּ, כְּמוֹ, כְּמוֹ (as), ל (sign of the dative, to, for), אֵת (sign of the accusative, as regards, as to), אִתּ (with), מִן (out from), עִם (with), with suffixes.*

(Stuart, § 408. Lee, art. 171, 10—14.)

EXAMPLES.

The Lord delivereth me¹, for he hath a favour unto me. Through² thee, O God, shall I destroy³ a troop. The heavens are⁴ great; in them hath God set⁵ a tabernacle for the sun. God blessed⁶ them. God created man in² his own image; in the image of God created he him; male and female created he them. He took⁷ from them their cattle as a prey. Flesh and bread shall serve⁸ you for food. God blessed⁶ the seventh day and hallowed⁹ it. Thou shalt not eat¹⁰ of the tree of knowledge; on the day that thou eatest¹¹ thereof, thou shalt

Ex. XLV. 1) Fut., shall deliver me, יִצִּילֵנִי. 2) בּ. 3) I will destroy, אֶרְצֵה. 4) חָדָי. 5) Hath set, שָׁם. 6) בֵּרַךְ, Piel of בָּרַךְ. 7) בָּהֶם, perf. of בָּחַל. 8) Shall serve, יִדְּוֶה. 9) And he hallowed, וַיְקַדְּשֵׁהוּ. 10) Thou shalt not eat, לֹא-תֹאכַל. 11) i. e., of thine eating, אֹכַל, infin. constr. of אָכַל.

die. The king rules over you, and over us shall God rule. Man returneth¹² to the earth, for from it was he taken¹³. The woman was¹⁴ in the field, and the man not¹⁵ with her. He did not tell¹⁶ them what he had seen. And they took¹⁷, when¹⁸ they saw him, thirty of their companions, that they might be¹⁹ with him. I will put forth²⁰ a riddle to you, and, if ye can certainly declare²¹ it, I will give you²² thirty garments. We will burn thee (*fem.*) and thy father's house with fire. He said to her, Behold, I have not told²³ (it) to my father nor my mother, and shall I tell²⁴ it thee (*fem.*)? Let us do²⁵ to him, as he hath done to us. As they did²⁶ to me, so have I done²⁷ to them. And she said²⁸ to him; How²⁹? thou sayest,³⁰ I love thee³¹, and thy heart is not³² with me. And Samson said; If I be shaven³³, then my strength will go³⁴ from me, and I shall become weak³⁵.

XLVI. *Prepositions with plural suffixes.*

The following prepositions were originally of the plural number, but this has gradually disappeared until it can be recognized in them only in con-

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- 12) Fut. יָשׁוּב. 13) He was taken, לָקַח. Pual of לָקַח. 14) הָיְתָה. 15) אִין. 16) He did not tell, לֹא הִגִּיד. 17) And they took, וַיִּקְחוּ. 18) When they saw him, i. e., upon their seeing (בְּרֹאֲתָם) him. 19) That they might be, וַיִּהְיֶי. 20) I will put forth, אֶחְדָּק־הִנָּק. 21) Ye can certainly declare, הִנָּד הִגִּיד. 22) I will give, וְנִתַּתִּי. 23) I have told, הִגַּדְתִּי. 24) I will tell, אֶגִּיד. 25) Let us do, נַעֲשֶׂה. 26) They did, עָשׂוּ. 27) I have done, עָשִׂיתִי. 28) And she said, וְהִיאָמַר. 29) אֵיךְ. 30) תֹּאמַר. 31) I love thee, אֶחֱבֶבְתִּיךְ. 32) אִין. 33) I am shaven, נִגְלַחְתִּי. 34) Then — will go, וְסָר. 35) I shall become weak, תִּחְלִיתִי.

nexion with suffixes. אַחֲרַי (after, behind), אֵל (to, towards), בֵּין (between, with suffixes of the sing. and plur.), מִן (from, out of, rarely in the plural, מִי), עַד (until), עַל (upon, over), תַּחַת (under).

(Stuart, § 407, (b). Lee, art. 171, 10—14.)

EXAMPLES.

The evil will come¹ to thee; it will reach² even unto thee. The Lord threw³ great stones⁴ upon them from heaven. Joshua came to them. My brother came⁵ to me, saying⁶, Behind thee come⁷ the enemy. The Lord said unto him, I (am) the most high God. Thou shalt keep my covenant between me⁸ and between thee. Between them and between you will I make⁹ a covenant. The enemy draweth¹⁰ the sword behind you. I will raise them up¹¹ a prophet from among¹² their brethren, like unto thee, and I will put¹³ my words in his mouth; and he shall speak¹⁴ unto them all¹⁵ that I shall command him. Hearken to¹⁶ their voice and to all that they shall say¹⁷ unto thee. Shew¹⁸ them the manner of the king that shall reign over them.

Ex. XLVI. 1) Will come, תָּבוֹא. 2) Will reach, תִּגַּע. 3) וְשָׁלַךְ, Hiph. of שָׁלַךְ. 4) Say; stones great. Cf. Ex. XL. 18. 5) בָּא. 6) Saying, לֵאמֹר. 7) בָּאֵי. 8) בֵּינִי, not בֵּינֵי; but of the other persons, בֵּין takes the plural suffixes. 9) I will make, אֶתְּנָה. 10) הִרִיק. 11) I will raise up, אֶקְוִם. 12) מִתְּקֶרֶב, out of the midst. 13) I will put, בְּרַתֵּתִי. 14) And he shall speak, וְדִבֶּר, unto, אֵל. 15) All that I shall command him, אֶת כָּל-אֲשֶׁר אֶצְוֶה. 16) Hearken to, שָׁמַע בְּ. 17) They shall say, יֹאמְרוּ. 18) הִגִּד.

ON THE VERB.

XLVII. *The regular Verb in all the conjugations.*

(Stuart, §§ 171—222. Lee, artt. 182—197. Cf. Exx.
XV—XXIV.)

EXAMPLES.

Blessed be¹ Jacob who is mindful of us². Pharaoh will pursue the enemy. Pharaoh drew near and spake to the Egyptians. Thy tongue is a sharp³ razor. They come⁴ to burn incense. Ye have burned incense in the house of God. Keep this man; if by any means he be missing⁵, then shall thy life be⁶ for his life, or thou shalt pay a talent of silver. He that is taken⁷ with the accursed thing, shall be burned with fire. Rise⁸, sanctify the people, and say, sanctify yourselves⁹ against¹⁰ the morrow. He shall¹¹ flay the burnt offering. The priests shall bring¹¹ the blood, in order that¹² they might sprinkle the blood upon the altar. Thou walkest amongst fiery stones¹³.

Ex. XLVII. 1) Use the part. Paul; Cf. Ex. XIX. ¹⁴. 2) Accus., on account of זָכַר (to be mindful of), אֶת־יַעֲקֹב. 3) Part. Pual; to be placed after the substantive. 4) בָּאוּ. 5) If by any means he be missing; i. e., if by being missed (infin. absol.) he shall be missing (Niphal). Cf. Ex. XVI. 6) Then shall — be, יִהְיֶה. 7) Part. Niphal. 8) קָם. 9) Ex. XXIII. 10) לֵךְ. 11) Hiphil. 12) לְ, before the verb. 13) i. e., stones of fire.

God is a righteous judge¹⁴. They shall glorify¹⁵ thy name; for thou art great, and doest wondrous things. Ye cause many to stumble¹⁶ at the law. This¹⁷ (is) my covenant, which ye shall keep between me¹⁸ and between you. This¹⁷ is the well which I digged. Good is the word of the Lord which thou hast spoken. The Lord is a jealous¹⁹ God, who²⁰ visiteth the sins of the fathers upon the children unto the third and fourth²¹ (generation). Honour thy father and thy mother. Thou shalt not steal.

XLVIII. *Verbs with gutturals.*

(Cf. Exx. XXV—XXVII.)

EXAMPLES.

Thine house, thy throne, and thy kingdom shall be established for ever. Arise¹, to go² over this Jordan, thou, and all this people. Thou shalt cause this people to inherit the land, which I swear unto their fathers to give them. The Lord your God giveth you this land on this side Jordan,

14) i. e., one judging rightly. 15) **יִגְדֹּד**, in Piel. 16) See in the Lex., *To cause to Stumble*. 17) Comp. Ex. VIII. 18) Comp. Ex. XLVI. ⁸. 19) The adjective follows its substantive. Comp. Ex. XL. ¹⁸. 20) Use the part. Kal; and comp. Ex. XIX. ¹. 21) To the third and fourth (generation), **עַל-שְׁלֹשִׁים וְעַל-רִבְעִים**.

Ex. XLVIII. 1) Arise, **קָם**. 2) **לֵךְ**, with an infin. Cf. Ex. XVI. ¹.

and ye³, ye shall pass over armed before your brethren, and shall assist⁴ them. According as we hearkened unto⁵ Moses in all things, so will we hearken unto thee. Send two men to spy out⁶ the land. Swear now I pray you⁷, by the Lord, that ye are⁸ Hebrews. Ye³, ye stand on the mountain, and we, we stand at⁹ the river. The priests blew with the trumpets, and the people took the city. When¹⁰ the people heard the sound of the trumpet, the people raised¹¹ a great shout¹². The trumpets were heard from afar. Many tents were pitched. Choose out thirty thousand men of valour, and send them to me. The kings will hasten to² collect the army. There remained to them one that had escaped¹³ the battle. The kings of the Amorites will gather together. The kings will carry war over¹³ your land. Many hid themselves in the caves. And it came to pass¹⁴, as they journeyed¹⁵ from the east, that¹⁶ they found a plain¹⁷. And¹⁶ Abram went up out of Egypt. And he said, Behold now, my lords, turn in¹⁸, I pray you, into your servant's house, and tarry all night¹⁹, and wash your feet.

3) Cf. Ex. VII. *. 4) Use the præterite Kal. Cf. Stuart, § 503, (e), (2); Lee, art. 236, 4 and 5. 5) אֵל-ל. Respecting its connexion with suffixes, see Ex. XLVI. 6) Use the participle. Comp. Ex. XIX. ¹. 7) Now, I pray you, נָא, joined by Maq-geph to the preceding imperative (אֲנִי). 8) Ye are, הָיִיתֶם. 9) עַל-. 10) i. e., upon (ב) the hearing the people the sound of the trumpets. 11) הִרְיֵעַ. 12) Comp. Ex. XL. ¹⁸. 13) עַל-. 14) נִיִּי. 15) Comp. ¹⁰. To journey, נָסַע; Prop., to draw out (scil., the nails of the tent.) 16) By י convers. 17) בִּקְצֵה. 18) Turn in, סִירִי. 19) And tarry all night, וְלֵילִנִי.

XLIX. *Verbs* פִּי.

(Stuart, § 252. Lee, art. 198, 4—19.)

EXAMPLES.*

They told him, saying, Joseph is yet alive, and he (is) governor¹ over all the land of Egypt. Thy sons and thy daughters shall fall by² the sword. The waters increased³ and raised the ark of Noah. The sword shall take away their⁴ life. My speech shall drop upon them. Your threshing-time shall reach unto the vintage, and the vintage shall reach unto sowing time. The cords are not broken. I will curse the land, which shall not bring forth its fruit. Look toward the south. I have no one⁴ whom⁵ I know. My groanings flow forth⁶ like water. Moses and Aaron took those⁷ men who were called by name⁸. Whoever slayeth⁹ Cain, vengeance shall be taken* on him seven-fold. Ye are¹⁰ as a brand that hath been plucked¹¹ out of

Ex. XLIX. *) Some examples are here given of the verb לָקַח (to take), which partakes of the peculiarity of the verbs פִּי. Respecting לָקַח, see Stuart, § 254, (c), Note, and Lee, art. 205, 4. 1) Use the part. Kal, one ruling. 2) קָ. 3) רָבַי, from רָבָה. 4) Say; out of them, מֵהֶם. 4) I have no one, אֵין לִי; i. e., no one (is) to me. 5) Part. Hiphil of לָקַח. 6) Use the future. 7) Plural of זָה, with the article. Comp. Ex. VIII. 8) אֲשֶׁם has שְׁמוֹת in the plural. Comp. Stuart, § 322; Lee, art. 141. 9) Part. Kal of הָרַג. Whoever, כָּל. *) Vengeance shall be taken on him, i. e., he shall suffer vengeance, shall be punished; see in the Lex., *To Avenge*. 10) הָיִיתָ. 11) Use the part.

the fire¹², saith¹³ the Lord. The Lord will not forsake his people for¹⁴ his great name's sake¹⁵. The ransomed of the Lord shall obtain joy and gladness.

L. Verbs עָלָה.

(Stuart, §§ 256—266. Lee, art. 204.)

EXAMPLES.

Great is¹ the kingdom which (belongeth) to the king. The Lord of hosts will watch over Jerusalem. A woman shall compass² a man, saith God. I will choose a king, that I may still the mourning of the children of Israel. Pierced through³ with the sword. You have robbed me⁴ of my sword. I am melted like wax, my heart is poured out like water. I watch over this city for my own sake⁴, and for my servant David's sake. Make the watch strong, and make bright the arrows. Arise⁵, O Lord, to⁶ visit all people, and be not⁷ merciful to the wicked transgressors⁸. God watcheth over the righteous. In the place

12) שָׂרָפָה. 13) נָאָם. This is a part. pass. of נָאָם, *to declare an oracle*; hence, נָאָם *an oracle, response*, used especially of God, whose oracles were delivered by the prophets. When the prophets would signify that the Lord declared any thing, they always used this expression, נָאָם יְהוָה, *Thus saith the Lord*. 14) For the sake of בְּעִבְיָה. 15) Say; his name great.

Ex. L. 1) See, *To be Great*. 2) Poel. 3) Part. Pual. 4) לְמַעַנִי. 5) קוּם. 6) Comp. Ex. XVI. ¹. 7) אַל. 8) Part. Kal of בָּגַד.

where⁹ dogs licked up the blood of Naboth, shall dogs lick up thy blood. They shall be great and strong, and shall bring down their enemies. Thou, son of man, take thee a tile and pourtray¹⁰ upon it the city Jerusalem. The fountains were stopped, and the waters abated. The faithful hath failed, and the wicked will compass about my soul.

LI. Verbs פָּא.

(Stuart, §§ 240, 241. Lee, art. 199).

Verbs פָּא are conjugated as verbs Gutt. פָּ (comp. Ex. XXV.) with the exception of אָבָה (to desire), אָבַד (to perish), אָכַל (to eat), אָמַר (to say) and אָפָה (to bake). These five verbs undergo changes mentioned in the grammars, as referred to above.

Remark.—Since the two verbs אָבָה and אָפָה require a knowledge of the verb לָה, we shall give examples of only the three others.

EXAMPLES.

He that¹ keepeth the commandments keepeth his soul, but he that despiseth the way of God shall perish. Tell me the dream. He will give you to² eat. I will not eat before³ I have prepared⁴ the house. The king cometh⁵ and destroyeth every thing that is left⁶ of the city.

9) In the place where, בְּמָקוֹם אֲשֶׁר. 10) Use the second person of the perfect.

Ex. LI. 1) Use the participle. 2) לֵ with an infinitive. 3) עַד עֵם. 4) I have prepared, פָּעִיתִי, from פָּעָה, Piel. 5) בָּא. 6) That is left, שָׁרִיד.

Thus⁷ shalt thou say unto Joab, The sword devoureth one as well as another⁸. I will say, thou (art) my servant whom I have chosen. The woman eat the bread which (belonged) to me. All this which is said, is true. Thus shall ye say to them, the wicked shall perish, who hear not the word which the Lord hath spoken. He said to his daughters, eat flesh. I will go up⁹ and destroy the people. Thou, take thee of all food which is eaten¹⁰. All fat of ox, or of sheep, or of goat, shall¹¹ ye not eat.

Verbs פִּי

(Stuart, §§ 242. Lee, art. 200.)

LII. First class; or, Verbs quiescent in פִּי.

(Stuart, § 243—274. Lee, art. 200.)

The verbs which occur in the following examples are, יָקַר (to burn), יָלַד (to bear children), יָשַׁב (to dwell), יָקַע (to be dislocated), יָרַד (to go down), יָעַר (to be weary), יָעַץ (to advise), יָשַׁב (to be dry, to dry up), יָנַע (to be faint), יָתַר (to be left).

EXAMPLES.

A fire is kindled in¹ my anger, and shall burn unto hell. God caused the sea to go down, and

7) כֹּה־. 8) i. e., as this, so that, כֹּה וְכֹה־. כֹּ takes a Qamets, as coming immediately before a tone-syllable. 9) אֶעֱלֶה, future of עָלָה. 10) Fut. Niphal. 11) Future.

Ex. LII. 1) כֹּ.

the dry land appeared². With whom³ took he counsel, that he should instruct him⁴? Cursed⁵ be the day on which⁶ I was born. My days have declined⁷ as a shadow, and I, as grass am I dried up. Take all the heads (of the people) and hang them up before the Lord against⁸ the sun. Abraham was eighty-six years old⁹, when¹⁰ Hagar bare Ishmael to him. My enemies take counsel together and persecute my soul. All the deeps of the river¹¹ shall dry up, and Assyria and Egypt shall be brought down. The Lord fainteth not, neither is weary. The youths shall faint and be weary. Abraham was a hundred years old¹² when¹³ Isaac was born to him. Joseph was carried down into Egypt¹⁴. The Lord caused the sea to dry up at your departure¹⁵ from Egypt.

LIII. *Second class ; or, Verbs properly פִּי.*

(Stuart, §§ 248—250. Lee, art. 200).

Verbs of this class are, יָמַב (to be good), יָנַק (to

- 2) And — appeared, וַיֵּרָא, fut. Niph. of רָאָה. 3) אִתִּי. 4) That he should instruct him, וַיִּלְמְדֵהוּ, fut. Piel of לָמַד. 5) Part. Paul. Comp. Ex. XIX. 14. 6) On which, בּוֹ; the verb must be placed between these two words. 7) Have declined, נִטְּוִי, Part. pass. of נָטָה. 8) נֶגְדוֹ. 9) Eighty six years old, בֶּן־שְׁמֹנִים וְשֵׁשׁ שָׁנִים. 10) i. e. at (בְּ) the bearing (infin. constr.) of Hagar; the two words are to be joined by Maqqeph. 11) יָאֵר, an Egyptian word, Jaro, Jero, used especially of the Nile. 12) A hundred years old, בֶּן־מֵאָה שָׁנָה. The singular שָׁנָה (a year) is collective. 13) Comp. above, 10. At Isaac's being born to him. 14) Down to Egypt, מִצְרָיִם; the הֵן denotes direction towards a place, like the Greek εἰς in οἰκονδε, homewards. 15) Your departure, מִצֵּאתְכֶם.

suck), יָצַק (to awaken), יָצַר (to form), יָלַל (to howl), יָשָׁר (to be straight, right), יָשָׁן (to sleep).

Remark.—Since these verbs differ from the usual mode of inflection only in the future Kal and in the Hiphil, these parts only are given in the examples.

EXAMPLES.

We will sleep and dream in the night. In¹ the morning shalt thou awake and tell thy dream. Sarah gave suck to children which she bare unto Abraham. It will be good for us that God will come down to the earth². If ye forsake the Lord, and serve a strange god³, he will consume⁴ you according as⁵ he hath done you good. The men⁶ shall lament, and all the inhabitants⁷ of the land shall howl. Noah will awake from wine and know what⁸ Ham has done. The potter⁹ formeth the vessel. My people shall be taken¹⁰, and their rulers¹¹ shall howl. I will howl for Moab, and I will cry out for all Moab: joy and gladness is withdrawn from the land of Moab. Ye will not form man out of the earth as the Lord hath done this¹².

Ex. LIII. 1) כִּי. 2) To the earth, אֶרֶץ: respecting the הָאֵרֶץ, see Ex. LII.¹⁴. 3) A strange God, אֱלֹהֵי גֵר, a God of the stranger. 4) He will consume, יִבְלֶה. 5) According as, אֶת־כִּי, after that which. 6) אֲנָשִׁים, used collectively for the plural. 7) Part. Kal of יָשַׁב, to dwell, inhabit. 8) אֶת־הָאִשָּׁה. 9) Part. Kal of יָצַר. 10) Pual. 11) Part. Kal of מָשַׁל, to rule. 12) As — this, כִּי־כֵן.

LIV. *Third class ; or, imperfecta פִּי.*

(Stuart, § 251. Lee, art. 200).

The verbs most in use are, יָצַק (to pour out ; in the Hiphil, to place), יָצַת (to lay waste with fire), יָצַב (used only in the Hiphil, to make to stand, to place), יָצַר (to form), יָצַב (to place, erect), יָשַׁר (to be straight, even, level ; it has once, 1 Sam. vi. 12, יָשַׁר in the future).

EXAMPLES.

And lo, Zadok, and with¹ him those that bare² the ark of the covenant of God, and they set down the ark of God. Ye have placed the money in your tent. Take meal, and place it for the people to³ eat. I will pour out my spirit upon thy seed, and my blessing on thy children. Wherefore perisheth the land ? it is burned up like a wilderness that no man passeth through⁴. I will kindle⁵ a fire in⁶ the gates of Jerusalem, in order to destroy the people. The walls of Babylon and her gates, her high gates, shall be laid waste with⁶ fire. If I bring not Joseph unto thee and set⁷ him before thee⁸, then let me bear the blame before thee⁹ for ever¹⁰. The maker of molten images worketh the iron, and will form a god¹¹, and pray to¹² it. Jo-

Ex. LIV. 1) אִתּוֹ ; see Ex. XLV. 2) נִשְׁאָאִים, followed by an accusative. 3) לְ, with the infinitive of אָכַל. 4) Where no one passeth through, מִבְּלִי עֹמֵד, i. e., without one passing through. עֹמֵד part. of עָמַד. 5) Hiph. of יָצַת. 6) בְּ. 7) יָצַב, Hiphil. 8) Before thee, לְפָנֶיךָ. 9) i. e., I have sinned to thee, חָטָאתִי לָךְ. 10) i. e., All the days. With the article. 11) אֱלֹהִים, the shorter and singular form of אֱלֹהִים. 12) אֵל ; see Ex. XLVI.

seph told his brethren, we were binding sheaves¹³, and behold, my sheaf stood up¹⁴, and your sheaves did obeisance¹⁵ to my sheaf.

LV. *Verbs* װ.

(Stuart, §§ 267—271. Lee, art. 201).

EXAMPLES.

King Ahasuerus ordered to bring¹ Vashti the queen, and she did not come. The power will depart from us. Samson knew not that the Lord had departed from² him. Thou hast done well that thou hast built³ the house. The heathen increase⁴ and multiply. She concealed⁵ him, that⁶ he might not be killed⁷. And the serpent said to the woman, ye shall not surely die⁸. Their horsemen shall spread themselves, their horsemen shall come from far; they shall fly as the eagle that hasteth to eat⁹. They shall eat up thy vines and thy fig trees, and shall impoverish thy fenced cities¹⁰ with the sword. The pillars of heaven shake. The sceptre shall not depart from Judah till Shiloh come. Blessed be¹¹ God, who doth not

13) i. e., we (were) binding; װלם, to bind, part. in Piel. 14) װצב, Niphal. 15) And they did obeisance, װשׁתחװנה, Hithpael of װחה; ן before a װ, or ן, or װ, in the Hithpael, being transposed; See, Stuart, § 110; Lee, art. 83.

Ex. LV. 1) Hiphil. Comp. Ex. XXII. 2) װעל. On װעל with suffixes, see Ex. XLVI. 3) Thou hast built, װבנת, from בנה. 4) װבי, from בנה. 5) Hiphil. 6) To be joined to the verb. 7) Hophal of מרת. 8) i. e., non moriendo (infinit. absol.; comp. Ex. XVI.) moriemini. 9) Infinit. of װכל. 10) i. e., The cities of thy strong holds (װבצור, a strong hold). 11) Blessed be, װרינך, part. pass. of בריך.

turn away my prayer. Let us¹² build for us a city, lest¹³ we be scattered abroad over¹⁴ the face of the whole earth. I have killed the Lord's anointed. Thou shalt not move¹⁵ my soul to¹⁶ kill a man.

LVI. Verbs ע.

(Stuart, §§ 272—274. Lee, art. 201.)

Of this kind are בִּין (to understand), גִּיל (to exult), לֵן (to pass the night), רִיב (to contend, plead), רִיח (to contend), שִׁים (to put, set, place), שִׁית (to set, put): and others.

EXAMPLES.

Thou, my daughter, pray¹ tell me, is² thy father's house a place for us to pass the night? Plead with³ your mother, plead: for she (is) not my wife, nor (am) I her husband. Joseph washed his face and went out⁴ and said, set on bread. I will make⁵ your cities a wilderness, and bring your sanctuaries to desolation, and will not smell⁶ your sweet odours⁷. I will arise, saith the Lord, I will

12) Let us build for us, בִּנְנוּ לָנוּ, 1st pers. plur. fut. Kal of בָּנָה. 13) Lest, פֶּן. 14) על־פָּנָי, over the face of. 15) Thou shalt not move, אֶל־תָּשֶׁא, from רָשָׁא, to raise. 16) אֶל־, with an infinitive.

Ex. LVI. 1) נֵן, after the imperative, with Maqqeph (נָן). 2) הֲיִשׁ. Respecting this ה interrogative, see Ex. XLII. ⁸. 3) וְ. 4) And went out, וַיֵּצֵא. 5) To be rendered by יִבְנֶה. Respecting this verb, see Stuart, § 254 (c) note; Lee, art. 205, 4. 6) Hiphil. 7) i. e., the odour, your pleasant.

set him in safety. Ye children of Zion, be glad and rejoice in the Lord your God, for he hath given you a teacher of righteousness. Plead my cause and deliver me: quicken me, according to⁸ thy word. Set thee up⁹ waymarks, make thee high heaps. He will understand the way of knowledge, for the Lord hath instructed him. Gird on each one¹⁰ his sword about his loins, go frequently from gate to gate in the camp. He that¹¹ turneth away his ear from hearing the law, shall perish; wherefore direct thine heart to⁸ the law.

LVII. *Verbs* שָׁלַח.

(Stuart, §§ 276—279. Lee, art. 203.)

EXAMPLES.

The earth is full of¹ the knowledge of the Lord². Thou, Lord, shalt send forth thy breath; so shall the heavens be created. This people is³ robbed* and spoiled⁴; they are for a prey⁵, and are hid in prison houses. Jeroboam made Israel to sin. Blessed be the Lord; for his goodness to me is wonderful. He shall cleanse the house with blood

8) שָׁלַח. 9) Niphal, as the reflexive conjugation. Ex. XX. 10) שָׁלַח. 11) Use the participle; one turning away his ear from hearing (infin.) the law.

Ex. LVII. 1) By the accusative, because שָׁלַח (to be full) governs this case. 2) Of the Lord, שָׁלַח יְהוָה. 3) הוּא. *) Part. pass. 4) שָׁלַח, part. pass. of שָׁלַח. 5) For a prey, לֶבַי; because לֶבַי, coming before a tone-syllable, takes Qamets instead of Sheva. Stuart, § 152 (b) (2); Lee, art. 174, 4. Comp. Ex. LI.⁸

and with water. I said, do not⁶ sin against the child, and ye did not hear. I will hide the man in the cave, and he shall not be found. And God said, let the earth bring forth grass. Cut down the tree which is⁷ in the forest. I was envious at the foolish, that they have⁸ peace. Abimelech slew seventy men⁹ on one single¹⁰ stone: but Jotham was left¹¹, for he hid himself. Who in the clouds is equal to the Lord? Thou, Lord, hast created north and south.

LVIII. *Verbs* לה.

(Stuart, §§ 280—292. Lee, art. 202, 7—13.)

EXAMPLES.

Make thee an ark, and pitch it with pitch. What God shall command, that shalt thou do. Two¹ of every living thing shalt thou bring into² the ark, to keep them alive³ with thee; a male and female shall they be. As⁴ they have done, so do ye. The queen came with the royal⁵ crown, that⁶ the people and princes might see her beauty. The waters increased greatly over the earth, and all the hills

6) לֹא, to be placed before the verb. 7) i. e., which finds itself. 8) They have, i. e., to them (is), לָהֶם. Comp. Ex. XLV. 9) אֵיִשׁ, collectively. 10) אֶחָד, after the substantive. 11) But — was left, וַיֵּתֶר, from יָתַר, to be left; a verb פָּו. Comp. Ex. LII.

Ex. LVIII. 1) שָׁנִים. 2) אֶל־. 3) אִתָּהּ. Comp. Ex. XLV. 4) בְּאִשָּׁה. 5) The adjective is to be put after its substantive. 6) לֵּ, followed by the infin. Niphal.

were covered which (were) under heaven. The Lord appeared to me from afar. I am as a shepherd⁷ that keepeth the earth. There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. Cow and bear shall feed together⁸, lion and ox shall lie down together. Great are the things⁹ which my eyes have seen. Thou, Lord, art the highest over the whole earth; thou art exalted above all gods. Ye shall not build houses, that¹⁰ another may inhabit them.

LIX. *Verbs with Suffix Pronouns.*

(Stuart, §§ 303—313. Lee, artt. 206—210.)

Passing over the rules respecting the change of tone, we will here merely notice that

1. Verbal forms ending in *vowels*, take suffixes *without* union-vowels.

2. Verbal forms ending in *consonants*, take suffixes *with* union-vowels; the forms of the perfect having as the union vowel (־) or (־ֿ), and those of the future and imperative (־ֿ) (־ֿֿ).

EXAMPLES.

Thy name is* Abraham, for a¹ father of many people have I made² thee. Abraham, take thy son, and bring him as a burnt offering to³ mount Moriah. I will bless thee, and will multiply thy

7) Particip. Kal of רָעָה, to pasture. 8) יִשְׁכְּבוּ. 9) Great are the things, הַגְּדֹלוֹת הָאֵלֶּה. 10) יְ.

Ex. LIX. *) יִהְיֶה. 1) By the simple accusative. 2) יִבְרַךְ. 3) יְ.

seed as the sand which is on the sea shore⁴. I have surely seen the affliction of the people in Egypt. I am come down to deliver them from the land of Egypt, and to bring them up out of that land into a good land and a large. I will send thee to Pharaoh, that thou mayest bring my people, the children of Israel, out of Egypt. I have sent him to my father, and he hath sent me to his father. The God of your fathers hath sent me unto you. Behold, Aaron cometh forth to meet⁵ thee, and seeth thee, and is glad in his heart. Now go, and I show thee what thou shalt say. Thou shalt not make unto thee any graven image, and serve it. God blessed the sabbath day, and hallowed it. In vain do ye sow your seed, and your enemies eat it. This people will forsake me. The Lord chose Saul to be king, but the sons of Belial⁶ said, How shall this man save us? and they despised him, and brought him no presents. The Lord will anoint thee to be king over Israel. Job said, Let the day perish⁷ wherein⁸ I was born, let it be dark; let darkness and the shadow of death stain it; (as for) that night, let darkness⁹ seize upon it. Ye shall not suffer¹⁰ them to come into your cities; for the Lord your God hath given them into your hand.

4) On the shore of—, עַל-שֹׁפָרַת. 5) Cometh forth to meet thee, יֵצֵא לִקְרַאתְךָ. 6) בְּנֵי-בְלִיַּעַל. 7) Use the future. 8) Wherein I was born, אֲשֶׁר אֶגְדֹּב. 9) אֶפֶל. 10) כָּרְתֵן, followed by an accusative.

LX. *The Apocopate Future with ׀ conversive.*

(Stuart, §§ 206 and 208. Lee, art. 119, 3, 4, 7.)

The ׀ conversive (with Lee, illative), consisting of a ׀ with a Pattahh under it and a daghesh in the next letter, serves to form the future into a tempus historicum. For this purpose, whenever an apocopate future exists, it is always employed.

The apocopate future occurs in the regular conjugation in Hiphil; in verbs ע״ע, in Kal and Hiphil; as also in verbs פ״ע, ע״ע, and ע״ע; and with verbs ל״ה, in all conjugations except Pual and Hophal.

EXAMPLES.

And¹ the Lord said to Satan, whence² comest³ thou? And Satan answered, from going to and fro in the earth. And there came a messenger to Job, and said, Behold, a great⁴ wind came and smote the four corners of the house, and it fell upon the young men, and they are dead, and I only am escaped⁵ alone to tell thee. And Job arose and rent his mantle, and shaved his head, and fell down upon the ground⁶ and worshipped⁷, and said, The Lord gave, and the Lord hath taken

Ex. LX. 1) ׀ conversive. This shows that the proposition to which it is prefixed is a continuation of what went before; for, with the exception of the use of וַיָּבֹא (and it came to pass), no subject can begin with a ׀ conversive. 2) וַיָּבֹא. 3) Future. 4) After the substantive. 5) Future Niphal of מָלַט with ה״ה paragogic; Stuart, § 205; Lee, art. 175, 5 and 6. 6) See Ex. LIII.² 7) שָׁחָה, Hithpael; see Ex. LIV.¹⁵.

away; blessed⁸ be⁹ the name of the Lord. The friends of Job heard all this evil that¹⁰ was come upon him, and they made an appointment together¹¹ to come and comfort him. And they lifted up their eyes afar off and knew¹² him not; and they lifted up their voice and wept; and they rent every one his mantle, and sprinkled dust upon their heads. And they sat with¹³ him upon¹⁴ the ground, seven days and seven nights. And Joshua died, the son of Nun, the servant of the Lord, (being) an hundred and ten years old¹⁵. And they buried him in the border of his inheritance in Timnath-Serah, on¹⁶ Mount Ephraim. And Samson went down to Timnath¹⁷, and saw a woman in Timnath of¹⁸ the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get¹⁹ her for me to wife.

8) Part. Paul of בָּרַךְ. 9) יְהִי; Stuart, § 283 (3) (γ) *k* and note 5; Lee, art. 205, 12. 10) By the participle with the article, הַבָּאֵה (fem.), from בָּאָה, to come. 11) יִחַדּוּ, 12) בָּרַךְ, Hiphil; him, a suffix, according to the preceding exercise. 13) אָסַת. Comp. Ex. XLV. 14) לְ. 15) Old, בָּרַךְ; the number of the year comes first after Maqqeph. Comp. Ex. LII. ⁹ and ¹². 16) בָּרַךְ. 17) To Timnath, תִּמְנַתְהָ, with ה locale. Comp. Ex. LIII. ². 18) בָּרַךְ. 19) לָקַח, prop., take her for me. Respecting לָקַח, see Stuart, § 254 (c) note; Lee, art. 198, 12.

PART II.

I. *The connection of the Article and the Prepositions בּ, ל, מן, and the Conjunction ו, with a Noun; and the use of the line Maqqeph.*

(Stuart and Lee, as referred to in Part I. Exx. I—VI.)

EXAMPLES.

JOB was¹ in the land of Uz, and the man was perfect and upright. In the day and in the night. The son and the father write². The sun sets³ and the moon rises. Every day is¹ as this⁴ day. The brother and the sister pass by⁵. The wise man hears the word⁶ which⁷ the law speaks⁸. I love⁹ the strength⁶ which¹⁰ (is) in the man. The smoke ascends. The ashes lie upon the earth. The tree yieldeth fruit, but¹¹ the flower is broken¹² by the wind. The arrow pierces through the strong men. The people passeth over the⁶ Jordan, which is in the land of Canaan. I saw¹³ the city from afar. The grass covered the⁶ field. Wisdom came down¹⁴ from heaven. The servant pastureth the

Ex. I. 1) הָיָה. 2) כָּתְבוּ, for כְּתָבוּ, on account of the pause; see Ex. IV. ²². 3) בּוֹא. 4) Simply by the article. 5) עָבְרוּ. 6) In this exercise, the accusative is to be denoted simply by the article. 7) אֲשֶׁר. 8) אִמְרָה, fem., on account of תּוֹרָה, a law. 9) אֲהַבְתִּי. 10) לִי. 11) וְ. 12) נִשְׁבַּר. 13) רָאִיתִי. 14) יֵרֶדָה, femin., on account of חִכְמָה (wisdom).

flocks. The leaf fell into the river. The bird leaves the⁶ net. The beast in the field, the fish in the sea, the bird under heaven, rejoice as the man in a palace. Lot settled at Sodom.

II. *The regular Noun (masculine and feminine) with and without suffixes, in the nominative, construct state, dative, accusative, and ablative, which three last cases are expressed by Prepositions, viz. את, אֶתְּ for the accusative, לְ, לְ for the dative, מִן for the ablative.*

(Comp. Part I. Exx. XI—XIV, and XXVIII.)

EXAMPLES.

The fear of the Lord. The law of Moses. The righteous man loves the wisdom of God. Thou art near, O Lord, and all thy commandments (are) truth. Terah begat Abram, Nahor, and Haran; and Haran begat¹ Lot. Joshua took all² the land, the hills and all the valley, and all the land of Goshen. And he cut off³ the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah. I am the Lord your God. The Lord thy God will be⁴ with thee⁵. Your city (belongeth) to the king. I have

Ex. II. 1) הוֹלִיד. 2) How כֹּל is to be joined to a noun with the article, and on the situation of אֶתְּ; see Ex. XIII. ³. 3) And he cut off, וַיִּכְרֹת. 4) Will be, יִהְיֶה. 5) With thee, עִמָּךְ; in pause, עִמֶּךָ.

heard⁶ your voice. I have received⁷ the book from the father. The book was written⁸ by Moses. The psalms of David and the song of songs of Solomon. The Hebrews built⁹ the house of God to the Lord. The strong men fight¹⁰ in war. Lot took his substance and settled at Sodom. Thou hast heard¹¹ my voice. The Lord stopped up the windows of heaven. Who¹² knoweth the borders of the land. The father planteth trees and setlings. Joseph interpreted dreams. The father sold the horses of the king. The victory (is) the Lord's. I sing¹³ the wisdom of Solomon. Fools despise¹⁴ the law of God. The people return¹⁵ from the war, and draw nigh to¹⁶ their city. Sarah bare¹⁷ Abraham a son, and Abraham called¹⁸ the name of his son¹⁹ Isaac. I have given²⁰ money to the woman, and wine to the man. I have heard thy voice. From God proceedeth²¹ that which is good, and from Satan that which is bad. God loveth the righteous and the perfect, but hateth the wicked. My ways are not as your ways. The sword of²² the Lord is filled with blood²³. His anger is not turned away²⁴, but his hand is stretched out²⁵ still. And the people served the Lord all the days of Joshua.

6) שָׁמַעְתִּי. 7) I have received, לָקַחְתִּי. 8) Was written, נִכְתָּב. 9) בָּנִי, from בָּנָה. 10) נִלְחָמוּ, Niphal of לָחַם. 11) Thou hast heard, שָׁמַעְתָּ. 12) מִי. 13) שָׁרַדְתִּי. 14) בָּזוּ, from בָּזָה. 15) שָׁבוּ. 16) הִתְקַרְּבוּ. 17) יָלְדָה. 18) And — called, וַיִּקְרָא. 19) His son, בְּנוֹ. 20) I have given, נָתַתִּי. 21) יֵצֵא. 22) Of, מִן. 23) The accusative, without אֶת and without the article. Comp. Part I. Ex. LVII. ¹. 24) Is not turned away, לֹא-שָׁב. 25) Part. Pual of נָטָה.

III. On the Pronouns—Personal, Demonstrative, Relative, and Interrogative.

(Comp. Part I. Exx. VII—X.)

This exercise takes in the ה interrogative. This ה (with Hhateph Pattahh) gives the sentence an interrogative form. Before Sheva (mobile), as also before a guttural, Hhateph Pattahh becomes a full Pattahh; and before a guttural with Qamets it becomes Seghol (הֶחֱכֶם).

The following words are compound interrogatives: בַּמָּה (whereby? by what?), כַּמָּה (how much?), לָמָּה (why? wherefore?), עַד-מָה (how long?), עַל-מָה (wherefore?), אֵיפֹה, אֵימָה (where?), אֵיךְ (how?), and some others.

EXAMPLES.

Who hath planted this tree? Thou. What (is) this? This man rejoiceth. I saw¹ a woman who wrote². Who calls? He who speaks. We and ye, I and thou. This month. I know not³ who hath done this. Thou, thou hast not told me it*, and I, I have not heard it⁴. Ye idols, know not⁵ this thing. This land is full⁶ of gold and silver. Ye women⁷, who dwell⁸ in this house. These

Ex. III. 1) רָאִיתִי. 2) Fem. כָּתְבָהּ, from כָּתַב. 3) I do not know לֹא יָדַעְתִּי. *) Thou hast not told me, לֹא אָמַרְתָּ לִּי. 4) I have not heard, לֹא שָׁמַעְתִּי. 5) Ye know not, לֹא יָדַעְתֶּם. 6) Is full, מְלֵאָה, fem. of מָלָא, to be full. 7) נָשִׁים, plur. of אִשָּׁה. 8) יֹשְׁבֹתָיו.

(are) the shepherds that fed⁹ the flocks. Who (is) this man? Who (is) this woman? What shall I do unto thee, my son? The battle from which he fled. Where is the king? In¹⁰ the garden? or in the house? He doth not¹¹ love the father. Thou? I? What did he answer? What said he? This (is) the maidservant who gave¹² me¹³ the book. This is the book which he wrote. Am I not¹¹ thy daughter? Wherefore hast thou slain¹⁴ the king? Have I not¹¹ sent¹⁵ to thee¹⁶? Why hast thou not¹¹ come¹⁷ to me¹⁸? How shall I curse¹⁹ (whom) God hath not cursed²⁰? or how shall I defy²¹ (whom) the Lord hath not¹¹ defied? How long, Lord, wilt thou be angry²²? By what (means) hast thou done²³ this? (Is there) peace? Where (is) he? How hast thou said²⁴? How shall I come²⁵ into²⁶ the house? (Am) I not¹¹ the Lord? And he said, Wherefore (is) this (that) thou dost ask after²⁷ my name? Wherefore have ye brought us up out of Egypt to²⁸ die in the wilderness? I and the lad will go yonder²⁹.

9) רָעָה, from רָעָה. 10) The ה interrogative is placed before the preposition. 11) The negative (לֹא) is always placed before the verb. Therefore also in negative interrogative sentences ה interrog. precedes לֹא. 12) נָתַתְּ, fem. of נָתַן. 13) To me, לִי. 14) Thou hast slain, הִכִּיתָ, Hiphil of נָכַח (not used in Kal). 15) I have sent, שְׁלַחְתִּי, from שְׁלַח. 16) To thee, אֵלַי. 17) Thou hast come, הִלַּכְתָּ. 18) To me, אֵלַי; in pause, אֵלַי. 19) I shall curse, אֶקְלֹךְ, from קָלַךְ. 20) Hath not cursed, לֹא קָלַכְתָּ. 21) I shall defy, אֶזְעַם, from זָעַם. 22) Thou wilt be angry, הִתְאַמַּנְתָּ, from אָמַן. 23) Thou hast done, עָשִׂיתָ. 24) Thou hast said, אָמַרְתָּ. 25) I will come, אָבוֹיָא. 26) Not to be translated; but בֵּית takes the article. 27) To ask after, שָׁאַל לְ. 28) שָׁמָּה. 29) עֲדֵיכָּה.

IV. *Adjectives with Substantives.*

(Stuart, § 448.)

An adjective used to qualify a substantive is placed after it, and agrees with it in gender and number. If the substantive has the article, the adjective takes it also. Thus also with the demonstrative pronoun **זֶה**, (this). The adjective when used as a predicate is placed before the substantive.

EXAMPLES.

The Lord (is) a great God¹. God is a great king above² all Gods. A worthless man and a wicked man sinneth against God. The men had³ a great fear. Much riches (is) with the merchant⁴. He hath⁵ little silver, but much gold and fatted cattle. A bear robbed⁶ of her whelps will meet a man. A wise man loveth righteousness, but an unjust man loveth oppression. From the wilderness to the great river Euphrates and to the great sea shall⁷ your coast be. The people raised⁸ a great shout. Gibeon (is) a large city. Thou (art) a righteous Lord, king of Jerusalem. Blessed⁹ be

Ex. IV. 1) **גָּדוֹל**. 2) **עַל**. 3) **יָרְאוּ**. 4) **סִחְרִים**, plural of **סִחַר**. 5) He hath, i. e., there is to him, **לְיָשׁ לוֹ**. 6) Robbed of her whelps, **שָׁבַל**. 7) **יָתִידָהּ**. 8) **הִרְיֶעַ**. 9) **בָּרִיךְ**, Part. pass. of **בָּרַךְ**.

the most high¹⁰ God¹. I will see¹¹ this great sight¹⁰. Canaan (is) a good and large land. The man¹² hath a dumb mouth, a deaf ear, and a blind eye. Joseph foretold¹³ a great famine. I, the Lord thy God, am a jealous God¹.

Remark.—In the want of adjectives the Hebrews use substantives expressing quality or material: and this they frequently do, even where adjectives exist. It is thus that the construction of כָּל־, כָּל־, must be explained. (Comp. Part I. Ex. XIII. ⁸.)

(Stuart, § 144. Lee, art. 225.)

EXAMPLES.

Brazen and iron vessels¹ they brought² into the the house of the Lord. God said to Abraham; a father of many nations³ have I made thee⁴, and I have established⁵ my covenant between me and thee⁶ for an everlasting covenant⁷, and I have given⁸ thee the land of Canaan for an everlasting possession. And the holy garments⁹ of Aaron shall be¹⁰ his sons' after him¹¹, to be anointed¹²

10) Substantive and adjective to receive the article. 11) I will see, אֶרְאֶה. 12) Say; to the man (is). 13) נִבֵּא.

1) i. e., vessels of (כֶּלִי, construct form of כְּלִים) brass and iron. 2) בָּרָא. 3) i. e., a father of a great number of (אֲבוֹת, construct form of אֲבוֹת) nations. 4) I have made, עָשֵׂה. 5) I have established, הִקְמַתִּי. 6) between me and thee, בֵּינִי וּבֵינֶךָ. 7) i. e., a covenant of eternity. 8) I have given thee, נָתַתִּי לְךָ. 9) Garments of (בְּגָדֵי) holiness. 10) Shall be, יִהְיֶה. 11) His sons' after him, לְבָנָיו אַחֲרָיו. 12) To be anointed, לְמַשְׁחָה.

therein¹³. The man shall not worship¹⁴ silver and gold idols¹⁵.

NOUNS WHICH SUFFER A CHANGE OF VOWELS.

A. *Masculines.*

V. *On declensions II—V, according to Stuart.*

(Comp. Part I. Exx. XXIX—XXXII.)

EXAMPLES.

The fear of the Lord (is the) instruction of wisdom. I have inherited¹ thy testimonies² for ever; for a joy of my heart³ are they⁴. The Lord your God hath given the city into your hands. The glory of the Lord (remaineth) for ever. The law of the wise is a fountain of life⁵. From the going down of the sun unto his rising shall⁶ the borders be. The ready armed men of the host passed over⁷ the Jordan. The elders of Israel stood⁸ before the people. A lamp unto my foot⁹ are thy words, and a light unto my path. An abomination to the Lord are lying lips. The river Euphrates

13) Therein, בָּהֶם. 14) Shall not worship, אֶל-יִשְׁתַּחֲוֶה. 15) i. e., idols of silver and gold.

Ex. V. 1) I have inherited, נָחַלְתִּי. 2) Plur. of עֵדוּת. 3) My heart, לִבִּי, from לֵב. 4) They are, הֵמָּה. 5) רַחֲמִים. 6) Shall be, יִהְיֶה. 7) עָבְרוּ. 8) עָמְדוּ. 9) To my foot, לְרַגְלִי.

(is) a large river. There appeared¹⁰ an angel of the Lord to¹¹ Moses in the flame of fire out of the midst¹² of the bush. Princes and servants¹³ served¹⁴ the king. And God spake¹⁵ these words; I am the Lord thy God, who hath brought thee¹⁶ out of the land of Egypt. Hear¹⁷ the voice of the words of the Lord. I have heard¹⁸ thy words. And the army rose¹⁹ from its place. And Abram took²⁰ his servants born in his house²¹ and pursued²² the army. I have given²³ you²⁴ the land, and ye shall reap²⁵ the harvests thereof, and bring²⁶ the first²⁷ sheaf²⁸ of your harvest to the priest, and he shall offer²⁹ the sheaf for you. I will multiply³⁰ thy seed³¹ as the stars of heaven. Abimelech and Phicol, the chief captain of his host, said³² to Abraham; God is with thee³³ in all that thou doest³⁴. Thou shalt rise up before the hoary head³⁵, and honour the face of³⁶ the old man, and fear thy God; I (am) the Lord. He was old and heavy. And it came to pass³⁷ after³⁸ these³⁹ things.

10) נִרְאָה, from רָאָה. 11) אֵל. 12) From the midst of, מִתּוֹךְ. 13) עֲבָדִים from עָבַד. 14) עָבְדוּ. 15) And he spake, וַיִּדְבֵּר. 16) I have brought thee, הוֹצֵאתִיךָ. 17) Hear, שְׁמַע לְ. 18) I have heard, שָׁמַעְתִּי. 19) וַיָּקָם. 20) And he took, וַיִּקַּח. 21) His house, בֵּיתוֹ. 22) And pursued, וַיִּרְדֹּף. 23) I have given, נָתַתִּי. 24) לָכֶם. 25) And ye shall reap, וַתְּזַרְעוּ. 26) And ye shall bring, וַתְּבִיאֵם. 27) רִאשִׁית, to be placed after the substantive, as any other adjective. 28) עֹמֶר. 29) And he shall offer, וַיִּהְיֶה. 30) I will multiply, אֶזְכָּרְךָ. 31) Thy seed, זֶרְעֶךָ, from זָרַע. 32) אָמְרוּ; to (any one), לְ or אֵל. 33) With thee, עִמָּךְ. 34) Thou doest, תַּעֲשֶׂה. 35) The hoary head, שֵׁיבָה. 36) The face of, פָּנָי. 37) And it came to pass, וַיְהִי. 38) After, אַחֲרָי. 39) Put the pronoun after the noun.

VI. *Segholate Nouns.*

(Comp. Part I. Exx. XXXIII—XXXV.)

EXAMPLES.

Lord thy memorial is from generation to generation¹. I have seen² your king, and his servants, and his country. They set up³ a heap⁴ of stones. They took⁵ their food and their substance. His ears have heard⁶ your voice. Abraham took his two servants and Isaac with him⁷ to mount Moriah. Put off⁸ thy shoes from off⁹ thy feet. Eschol and Aner were¹⁰ parties of a covenant with Abraham. Thou shalt not see¹¹ the father again until the day of his death. Abraham lifted up his eyes and saw¹² the ram which God had sent. Ye have offered¹³ many¹⁴ rams to the Lord. So did he to that city and to her king. Joshua said; put¹⁵ your feet on the necks of these things, and they put¹⁶ their feet on their necks. Why doth not your ear hear the words of God? What (meaneth) this bleating of the sheep in mine ears? Ye shall eat¹⁷ your bread to the full, and dwell¹⁸ in your land safely. The

Ex. VI. 1) From generation to generation, לְדֹר וְדֹר. 2) I have seen, רָאִיתִי. 3) הִקְיָמוּ. 4) הֵל. 5) לָקְחוּ. 6) Have heard, שָׁמְעוּ. 7) With him, אִתּוֹ. 8) שָׁל. 9) מֵעַל. 10) הֵם, the pronoun of the third person for the verb, *To Be*. 11) Thou shalt not see again, לֹא תִרְאֶה לְרִאשִׁית. 12) And he saw, וַיִּרְא. 13) Ye have offered, הִקְרַבְתֶּם. 14) רַבִּים, after the substantive. 15) שָׁיְמוּ. 16) And they put, וַיִּשְׁכְּמוּ. 17) Ye shall eat, וַאֲכַלְתֶּם. 18) And shall dwell, וַיִּשְׁבְּתֶם.

shoes of the children I have taken off¹⁹ their feet. Your shoes (are) small. Mine eyes saw²⁰ the temple of God. When thou wast little in thine own sight, (wast) thou not (made) the head of the tribes of Israel, and the Lord anointed thee king over Israel?

VII. *Nouns Decl. VII—IX, according to Stuart.*

(Comp. Part I., Exx. XXXVI—XXXVIII.)

EXAMPLES.

Lord, thy name is from¹ eternity. Who will escape² the snares of death? The priest bore³ the ark of the covenant before the people. I have cleft⁴ wood. Job (was) his name. Job had⁵ three thousand⁶ camels. The teeth of the lions are broken⁷. He took all the shields which Solomon had caused to be made⁴. The idols of the heathen (are) silver and gold, the work of men's hands. I have given⁹ the king and his people into thine hand. Abraham took wood for a burnt offering to offer up¹⁰ Isaac his son. Moses was feeding the flock¹¹ of Jethro his father-in-law, priest of Midian. The work of his hands hast thou blessed¹², and his cattle spread over the land.

19) I have taken off, נָשַׁלְתִּי. 20) רָאִי.

Ex. VII. 1) לְ. 2) Will escape, יִסָּר. 3) נָשָׂא. 4) I have cleft, בָּקַעְתִּי. 5) הָיָה. 6) נָשָׂא אֶלַי. 7) Are broken, עָשָׂה. 8) Had caused to be made, נִשְׁבָּרָה, in pause for נִשְׁבָּרָה. 9) I have given, נָתַתִּי. 10) To offer up, לְהַעֲלוֹת. 11) אֶת. 12) Thou hast blessed, בֵּרַכְתָּ.

They will pursue¹³ the oppressors of the people. The people hath killed¹⁴ its oppressors. Our arrows have pierced through the shields of the enemy. The cities¹⁵ upon their hills Joshua burnt not. The enemy were scattered abroad¹⁶, and all their camps burnt¹⁷. Judah sold Joseph to the merchants. These (are) the times of the Lord, the assemblies to¹⁸ the sanctuary, which ye shall call together¹⁹ at²⁰ their times. The tree of the field shall bring forth²¹ fruit. Ye have pursued the enemy, and the enemy are fallen. I spake²² in his name what he commanded. I have broken the pride of your power. I have broken the bands of your yoke.

B. *Feminine Nouns.*

VIII. *On Decl. X—XIII, according to Stuart.*

(Comp. Part I., Exx. XXXIX—XLI.)

EXAMPLES.

He set up an¹ image of Baal. On the sabbath thou shalt do no work², thou, and thy manservant, and thy maidservant, and thy cattle. By the blast

13) They will pursue, יִרְדְּפוּ. 14) הָמִית. 15) עִיר, plural עָרִים. 16) Were scattered abroad, נִפְרְדוּ. 17) Were burnt, נִשְׂרְפוּ. 18) i. e., assemblies of the sanctuary. 19) Ye shall call together, תִּקְרְאוּ. 20) בְּ. 21) Will bring forth, יָבִיט. 22) דִּבַּרְתִּי.

Ex. VIII. 1) הָעֵיב. 2) Thou shalt work, תַּעֲבֹד.

of God the wicked shall perish³; and by the breath of his nostrils shall they be consumed⁴. I have heard⁵ the roaring of the lion. Thy righteousness (is) righteous for ever, and thy law (is) truth. Is not⁶ this thy fear, thy confidence, thy hope? The thoughts of the righteous (are) right: but the counsels of the wicked (are) deceit. Thou shalt leave⁷ a corner of thy land for the poor and the stranger. Ye shall return⁸ each one to his possession, and each one to his family. Haran died⁹ before¹⁰ his father¹¹ Terah in the land of his nativity. The perverse is an abomination to the Lord. They came¹² to the wilderness of Jericho. Spoil¹³ the city of its spoil and of its cattle. Abraham took seven lambs out of the flock. The wicked have taken your possession and killed¹⁴ your family. Ye shall eat¹⁵ the increase of your land. The lambs of the flock (are) many. Our lambs and your lambs (are) small. They took¹⁶ the man from the tree, and laid¹⁷ his corpse at¹⁸ the gate of the city. Surely I have seen¹⁹ the affliction of my people, and have heard⁵ their cry. The heathen were oppressed²⁰, and their cry was²¹ great. Behold, the cry of the children of Israel is come to me²².

3) They shall perish, יִאָבְדוּ. 4) יִכָּלֶה. 5) I have heard, שָׁמַעְתִּי. 6) הֲלֹא, לֹא with ה interrogative. 7) Thou shalt leave, תַּעֲזֹב. 8) תָּשׁוּבוּ. 9) מָת, Kal of מוֹת. 10) Before, עַל-פָּנָיו. 11) His father, אָבִיו. 12) בָּאוּ. 13) בָּזָזוּ. 14) He hath killed, הִקְמִית. 15) Ye shall eat, תֹּאכְלֶי. 16) הוֹרִידוּ. 17) And laid, וַיִּשְׁלֹכֵהוּ. 18) אֶל-. 19) רָאִה רָאִיתִי. 20) Were oppressed, נִכְשָׁלוּ. 21) הָיָא, the pronoun in the place of the simple substantive verb. 22) Is come to me, בָּאָה אֵלַי.

IX. *The Irregular Nouns.*

(Comp. Part I., Ex. XV.)

EXAMPLES.

In the house of Job (were) seven¹ sons and their² three sisters. And his sons and his daughters eat³ and drank wine in the house of their brother, the firstborn. Then Job opened⁴ his mouth and cursed⁵ his day. The waters of the sea (are) great. O Lord, thy waters fill⁶ the plains. The men of Israel set fire to all the cities they came to. The cities are filled⁷ with heathen. Many (were) the princes and captains among the Hebrews. The fathers are the heads of the families. Your fathers (were) our leaders in war; with them⁸ we took⁹ many cities. Your houses shall be burned¹⁰ and your sons and daughters shall be¹¹ slaves. The maidservants shall serve¹² the mistress of the house and the daughters of the house. The houses of the Hebrews are destroyed by the enemy. Where (are) the maidservants of your brother, who have stolen the vessels? Thy father-in-law

Ex. IX. 1) אֶשְׁבָּעָה. 2) Say; and three (וְשָׁלֹשׁ) their sisters. For the number must be taken as a substantive, so that we should properly say, the three their sisters. 3) Plur. of the particip. אָכַל, *eating*; שָׁתָה, *drinking*. 4) Then he opened, וַיִּפְתָּח. 5) And cursed, וַיִּקְלֹל, fut. Piel of קָלַל, with ו copulative. 6) מָלְאוּ. 7) Are filled, נִמְלְאוּ, Niphal of מָלָא. 8) With them, עִמָּהֶם. 9) לְקַחְנוּ, præter. of לָקַח. 10) יִשְׁרְפוּ, future Niphal of שָׂרַף. 11) And they shall be, וְיִהְיוּ, future Kal of הָיָה, with ו copulative. 12) יַעֲבֹדוּ.

hates¹³ the arms of war, as the Lord hateth the idols of the heathen. Our brother keepeth* the golden¹⁴ and silver vessels, which the men of war have taken for spoil. From the mouth of Moses went forth the law of God. And he opened his mouth, that he might publish¹⁵ the laws of God. Abram and Nahor took wives; the name of Abram's wife (was) Sarai, and the name of Nahor's wife Milcah, the daughter of Haran, the father of Milcah and the father of Iscah. But Sarai was barren; she had no child. And Terah took¹⁶ Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife, and they went¹⁷ to the land¹⁸ of Canaan.

Remark.—The words אִישׁ (*man*) and בֶּן (*son*) are used in circumlocution, and then express the possessor of a property; e. g., אִישׁ דְּבָרִים (i. e., a man of words,) an eloquent man; בֶּן כֹּחַ (i. e., son of strength,) a hero, a brave man. בֶּן is also used in definitions of time, and answers to the Latin, *natus*. Of אִישׁ it is to be remarked that it is used collectively.

(Stuart, § 444. Lee, art. 225, 2.)

EXAMPLES.

Saul said to Jonathan, send¹ and fetch² David

13) שָׂנֵא. *) שָׁמַר. 14) i. e., vessels of gold and silver; Comp. Part II., Ex. IV. (p. 78.) 15) That he might publish, בִּיַּדְהוּיָא. 16) And he took, וַיִּקַּח. 17) And they went, וַיֵּלְכוּ. 18) To the land, אֶרֶץ, from אֶרֶץ, with ה locale. Comp. the next Exercise.

1) שְׁלַח. 2) קַח.

unto me³, that he may die⁴. Moses said unto the Lord, I (am) not eloquent⁵; but I am of slow speech⁶ and of a slow tongue. If Adonijah⁷ will shew himself⁸ a worthy man⁹, there shall not¹⁰ an hair of him fall to the earth¹¹; but if wickedness shall be found in him¹², he shall die¹³. A wise man¹⁴ (is) strong¹⁵, and a prudent man¹⁶ mighty in power¹⁷. Noah was¹⁸ five hundred years old¹⁹ when he begat²⁰ Shem, Ham, and Japhet. A woman, if she bear²¹ a maid child²², shall bring²³ a lamb of the first year²⁴ for an offering. Jacob lifted up²⁵ his feet, and came²⁶ into the land of the east²⁷. All the fighting men²⁸ passed over²⁹ before the children of Israel, to³⁰ take the land of Bashan in possession³¹.

X. On the ה locale.

ה־ is joined on to the end of a word to denote motion, or direction towards a place, or even to point out a being at a place.

-
- 3) Unto me, אֵלַי. 4) Say; that a son of death he (may be.) 5) i. e., a man of words. 6) Of slow speech, כְּבִד־פֶּה. 7) אֲדוֹנִיָּה. 8) Will show himself a —, יִהְיֶה לִּי. 9) i. e., a son of strength. 10) There shall not fall, לֹא־יִפֹּל. 11) To the ground, אֶרֶץ. 12) Shall be found in him, תִּמְצָא־בּוֹ. 13) He shall die, וָמָת. 14) נָבִיר. 15) בָּעִזִּי. 16) i. e., a man of prudence. 17) Mighty in power, מְאִי־צָלַח. 18) Was, וַיְהִי. 19) i. e., a son of five hundred years. 20) When he begat, וַיִּוְלֶד. 21) תִּלְדִּי. 22) נִהְיֶה. 23) Shall bring, תָּבִיא. 24) i. e., a lamb, a son of his year. 25) וַיִּשָּׂא. 26) And went, וַיֵּלֶךְ. 27) i. e., of the sons of the east. 28) i. e., all men of the war. 29) וַיַּעֲבְרוּ. 30) To take-possession of, לְרִשְׁתָּ. 31) בָּשָׁן.

EXAMPLES.

The brethren let down¹ Joseph into² the pit; but the pit (was) empty³, and there was no⁴ water in it. Joseph was taken down⁵ into Egypt. He cast⁶ great stones upon² the ground. The smoke of the city went up towards² heaven. The kings fell in the war, and the others⁷ fled⁸ towards the mountains⁹. The children of Israel went to² the land of Canaan. Moses led* the flock of Jethro in the wilderness, and came¹⁰ to the mountain of God, to² Horeb. The silver and gold fell to the ground. Samuel returned¹¹ to² Ramah¹², for there (was) his house, and there he judged Israel. Abraham hasted¹³ into² the tent unto Sarah. The sun was risen on the earth, when Lot entered¹⁴ into² Zoar. Isaac led¹⁵ Rebecca² into the tent¹⁶ of Sarah his mother. Shimei saddled his ass and went¹⁷ to² Gath¹⁸. Abraham sent¹⁹ his sons eastward², unto the east country.

Ex. X. 1) הִשְׁלִיכוּ. 2) To be expressed by He locale with the following substantive. 3) רֵק. 4) And there was not in it, וְאֵין בוֹ. 5) He was taken down, הוּרַד. 6) הִשְׁלִיכוֹ. 7) נִשְׁפָּרוּ, plur. particip. Niphal of נָשַׁר. 8) נָסוּ. 9) הָרָה, but with the ה locale הָרָה, on account of the following guttural with Qamets; therefore הָרָה, to the mountain. *) נִהַג. 10) And came, וַיָּבֹא. 11) Returned, שָׁב. 12) With the article; רָמָה, with the feminine termination, takes the ה locale after its construct form, therefore after רָמָה. 13) וַיַּמְהֵר. 14) בָּא. 15) הִבִּיֵּא. 16) The construct form makes no change in respect of the ה locale. 17) And went, וַיֵּלֶךְ. 18) גֶּת takes daghesh forte into the ת on receiving accession, as nouns of the eighth declension; Stuart, § 374. 19) שָׁלַח.

XI. *Formation of the Comparative and Superlative.*

(Stuart, §§ 454—456. Lee, art. 241, 8).

The Hebrew language, like the Latin, expresses the thing with which another is compared by the ablative relation (וְ), but without giving the adjective a peculiar form of comparative. Hence, in comparison, it prefixes the particle וְ (וְ) to the word with which another is compared, and leaves the adjective unchanged. Superlative comparison is marked by simply prefixing the article.

EXAMPLES.

Thou (art) greater than the father. The law of thy mouth (is) dearer unto me¹ than thousands² of gold and silver. Solomon was wiser than many kings on the earth. Better is little with the fear of the Lord, than great treasure and trouble therewith³. Better is a portion⁴ of herbs and love therewith⁵, than a fatted ox and hatred therewith³. The wonders of God are more⁶ than the sand of the sea. God is holier⁷ than any one. The lion (is) stronger⁸ than the horse. The number of the mountains (is) greater than the number of the towns. The word of God (is) sweeter than honey. The horse is fleeter than the ox. I am more thirsty than the sand of the wilderness. My fruit

Ex. XI. 1) וְ, joined by Maqqeph to the preceding word.
2) אֲלֵפִים. 3) Therewith, בּוֹ. 4) Construct state. 5) שָׁם.
6) See in the Lex., *Many*. 7) קָדוֹשׁ. 8) עֲזִי.

is better than fine gold, and my revenue than choice silver. This place is higher than all mountains which (are) the highest in the land. The enemy fled swifter than a ship, and than a bird of heaven. The righteousness of God is more righteous than the commandments of men.

XII. *On the Numerals.*

(Comp. Part I., Exx. XLIII and XLIV.)

EXAMPLES.

There came¹ to² David to³ Hebron, the children of Judah, six thousand and eight hundred. Of the children of Simeon, seven thousand and one hundred. Of the children of Levi, four thousand and six hundred. And Zadok, a young man mighty of valour⁴, and his father's house, twenty-two captains. The children of Issachar, the heads of them were two hundred, and all their brethren. Of Asher, forty thousand. Eight years old⁵ was Josiah when he began to reign⁶, and one and thirty years reigned he in Jerusalem. And in the eighth year of his reign⁷ he began to seek⁸ after⁹ the God of David, his father; and in the twelfth year he began to purge¹⁰ Judah and Jerusalem from idols. In the eighteenth year¹¹ of his reign⁷ he sent

Ex. XII. 1) בָּאֵי. 2) עַל. 3) By ה locale; see Part II., Ex. X., ². 4) See Part II., Ex. IX., *Remark* (page 86). 5) i. e., a son of eight years. 6) When he began to reign, בְּמָלְכוֹ. 7) His reign, לְמַלְכוֹ. 8) He began to seek; הִחָל לְדַרֵּשׁ. 9) לְ. 10) He began to purge, הִחָל לְטַהֵר. 11) i. e., in the year (בְּשָׁנָה) eighteen.

Shaphan, the son of Azaliah, to repair¹² the house of the Lord his God. And Josiah kept¹³ a pass-over unto the Lord in Jerusalem, and they killed¹⁴ the passover on the fourteenth (day) of the first month¹⁵. Samson found three hundred foxes. Samson found the jaw-bone of an ass, and with it¹⁶ slew¹⁷ a thousand men. I will give thee¹⁸ eleven hundred pieces of silver. Samson judged Israel twenty years. Divide¹⁹ the land into²⁰ seven portions. The Lord said to Noah, Make thee²¹ an ark; three hundred cubits (shall be) the length of the ark, and fifty cubits its breadth, and thirty cubits its height. And the rain was²² upon the earth forty days and forty nights. And Noah went into²³ the ark, and his three sons, and the three wives of his sons.

XIII. *The Prepositions with suffixes in the Singular and Plural forms.*

(Comp. Part. I., Exx. XLV and XLVI.)

EXAMPLES.

I, and the whole people which (is) with¹ me, we will draw near² to³ the city. I have shewn⁴ mercy

12) To repair, לְתַמֵּן. 13) And he held, וַיַּעַשׂ. 14) וַיִּשְׁחָט. 15) Of the month (לְחֹדֶשׁ) the first. 16) With it, אִתּוֹ. 17) And slew, וַיַּחַד. 18) I will give thee, אֶתֵּן לְךָ. 19) וַיִּחַדְתִּי. 20) לְ. 21) Make thee, עָשֵׂה לְךָ. 22) And there was, וַיְהִי. 23) And — went in, וַיָּבֵא. 24) אֶל.

Ex. XIII. 1) אֶת. 2) We will draw near, נִקְרַב, future Kal of קָרַב. 3) אֶל. 4) I have shewn, עָשִׂיתִי, præter of עָשָׂה.

to thee, and thou, thou hast done⁵ violence to me. He hath given you the book which (belongs) to us. (There is) not one among⁶ them that (is) good. Your fear is⁷ fallen upon⁸ us. They hearkened⁹ to¹⁰ thee, but thou, thou hast not¹¹ hearkened to¹⁰ them. I have seen¹² the king and his servants who (were) with¹ him. To thee and to thy seed have I given¹³ this land. I (am) to them a God. (In) six days the Lord made heaven and earth, and the sea, and all that in them (is). I have sent¹⁴ destruction among you, and ye are given¹⁵ into the hand of the enemy. Samson slew¹⁶ the Philistines, and the Lord (was) with¹⁷ him. Return¹⁸ with me. I will not return¹⁹ with¹⁷ them. From the brightness (that was) before him, the clouds passed²⁰. Thou wilt subdue²¹ my adversaries under me. The Lord said, it is not good that man should be²² alone²³, I will make²⁴ him a help-meet for²⁵ him. I will put²⁶ enmity between

5) Thou hast done, עָשִׂיתָ. 6) בְּ. 7) Is fallen, נִפְלָה, fem. of נָפַל. 8) עָל. 9) שָׁמְעוּ, præt. of שָׁמַע. 10) אֵל. 11) Thou hast not hearkened, לֹא שָׁמַעְתָּ. 12) I have seen, רָאִיתִי, præt. of רָאָה. 13) I have given, נָתַתִּי, præter of נָתַן. 14) שְׁלַחְתִּי, Piel of שָׁלַח. 15) Ye shall give, נִתְּנָם, Niphal of נָתַן. 16) הִקָּה, Hiphil of נָקָה. 17) עִם. 18) Return, שׁוּב, imperative of שָׁוַב. 19) I will not return, לֹא אָשׁוּב, fut. Kal of שָׁוַב. 20) Passed, עָבְרִי, præt. of עָבַר. 21) Thou wilt subdue, תִּקְרִיעַ, fut. Hiphil of קָרַע. 22) That — should be, הָיִיתָ. 23) i. e., alone he; the suffix of the third person on לְבַד, which word, after the manner of nouns of the eighth declension, doubles its last radical on receiving accession. See Stuart, § 374. 24) I will make, אֶשְׂרֵה, fut. Kal of שָׁרָה or שִׁירָה. 25) נָגַד. 26) I will put, אֶצְטֵה, fut. Kal of צָטָה.

thee and between her seed. Cursed²⁷ (be) the ground for thy sake²⁸. The woman came²⁹ and said³⁰ to her husband, there hath come³¹ to³² me an angel of God. Thy enemy is come³¹ to³² us. We said³³ to³² him, no one³⁴ helpeth thee. The spirit of God came³⁵ upon him. I have given¹³ thy wife to thy companion; take³⁶ her sister, let her be³⁷ thine instead of her. The spirit of God moveth³⁸ over us. The pillars of the house bent³⁹ above them. I saw mountains on this side, and mountains on that side, and a valley between them.

XIV. *Several Adverbs and Interjections receive after them verbal suffixes; in which connexion the suffixes are generally in the Nominative case.*

(Stuart, § 405. Lee, art. 171, 9 and 10.)

EXAMPLES.*

He speaks *as*¹ *I* (do). *Behold I* (am) the Lord. *He* (was) *yet* standing² before the Lord. At one

27) עָרִירָה, part. pass. of עָרַר, fem. עָרִירָה. 28) For the sake of (בְּעִרְוִיר) thee. 29) בָּאָהּ, præt. fem. of בָּא. 30) And said, וְהִיאָמַר, fut. Kal fem. with ו conversive. 31) Is come, בא. 32) אֵל. 33) אָמַרְנוּ, præt. of אָמַר. 34) i. e., there is no helper (אֵין מַעֲיִל) to thee. 35) אָלַח, fem. אָלַחָה. 36) קַח, imper. Kal of לָקַח. 37) Let her be, תְּהִי־נָא, future Kal of הָיָה.—Thine, i. e., to thee. 38) i. e., (is) moving, מְרַחֶפֶת, part. Piel fem. of רָחַף. 39) הִתְלַבְּרִי, Hithpael of לָבַת.

Ex. XIV. *) The words to be joined together are printed in italics. 1) כִּי. 2) עֹמֵד, part. Kal of עָמַד. Comp. Part I., Ex. XIX.

time *thou art*³; at another time thou art not³. *Where* (are) *they*, thy wise men? *Behold*, thou shalt eat⁴ thereof⁵. *Ye* have not chosen⁶ what is good. *Where* (is) *he*, the king of⁷ Hamath. *Ye are there*³, to show mercy⁸. I will be⁹ *as thou* (art), O Lord. There is not¹⁰ in the land a man perfect and upright *as he*. Who doeth¹¹ this¹² *as ye*? We do¹³ not *as they* (masc. plur.), for we are more upright¹⁴ than they. O God, *thou art* he that prospereth¹⁵ my way in which I go¹⁶. Now if *ye are*³ (they) who⁸ show mercy and truth to¹⁷ my master, then tell me¹⁸. *Where* (are) *they*? *They are not*³. *Behold I, I* (am) *still* with¹⁹ thee. The wicked, *they are no*³ more²⁰. *They all*²¹ wait upon thee²², that thou mayest give²³ them their food in²⁴ due season.

3) Is, **יֵשׁ**. This is a particle denoting mere *existence*; and is used for singular or plural and with every person, which must be expressed by a suffix. The contrary, *is not*, **אֵין** is used in the same manner. 4) Thou shalt eat, **תֹאכַל**. 5) **מִשָּׁם**, compounded of **שָׁם** and **מִן**. 6) Have chosen, **בָּחַרְתָּם**, præter of **בָּחַר**. 7) Of, to be expressed by the construct state. The two nouns must be joined by Maqqeph. 8) i. e., as persons shewing mercy, **עֹשִׂים הַסֶּדֶק**; part. Kal of **עָשָׂה**, **עֹשֶׂה**, decl. IX. 9) **אֶעֱשֶׂה**, fut. Kal of **עָשָׂה**. 10) Is not, **אֵין**. 11) **יַעֲשֶׂה**, future Kal of **עָשָׂה**. 12) Compare Part I., Example VIII. 13) **עֲשִׂינוּ**, præter Kal of **עָשָׂה**. 14) Respecting the comparative, comp. Part II., Ex. XI. 15) i. e., one prospering, **מַצְלִיחַ**, part. Hiphil of **צָלַח**. 16) I go, **הֵלַכְתִּי**, præter Kal of **הָלַךְ**. 17) **אֶתֶּךָ**. 18) Then say so, **יֹאמְרוּ**, Hiphil of **אָמַר**. 19) **עִם**. 20) **עוֹד**, to be placed between the substantive and **אֵין**. 21) **כָּל** has as a shorter form, **כָּל**, with a daghesh forte in **ל**; *they all* **כָּלָם**. 22) Wait upon, **שִׁבְרוּ אֵלַי**. 23) i. e., to give, **לָתֵת**. 24) **בְּ**.

XV. *The regular Verb.*

(Comp. Part I., Exx. XV—XXIV., and Ex. XLVII.)

EXAMPLES.

Praise God, praise our king. Thou, Lord, wilt bless the righteous. Thou, Lord, hast blessed thy works. Joshua was a minister¹ of Moses. I have done² as I have spoken to Israel. There shall not a man rise up before Samson. Tell me all that you have concealed in the house. Many treasures lie under the earth and are concealed. They will reckon many enemies. A strong man³ hath brought the enemy to rest. Your terror fell upon⁴ us. The city was taken and burned with fire. We cause the city to be burned with fire. The house was shut up against⁵ the wicked, but was opened to the righteous. Ye shall not go far from the city. We will draw near to the city. Joshua shall assemble the people. On the morrow the army was numbered. Suffer the army to approach the city, it shall not burn the city. The inhabitants of the city made peace with⁶ Israel. The city made peace with⁶ Joshua and the children of Israel. Pursue your enemies and kill⁷ them. The land resteth from war.

Ex. XV. 1) Use the part. Piel of שָׁרַת with an accusative after it. 2) עָשִׂיתִי, præt. Kal of עָשָׂה. 3) See Part II., Ex. IX., *Remark*. 4) עָלַי. Comp. Part I., Ex. XLVI. 5) מִפְּנֵי. Comp. Part I., Ex. XL.¹⁵ 6) אִתִּי. 7) The imperative must not be repeated, but the second person præterite is to be used in the second place. Stuart, § 503, (f), (1).

XVI. *Verbs with Gutturals.*

(Comp. Part. I., Exx. XXV—XXVII and XLVIII.)

EXAMPLES.

Joshua cursed every thing that hath breath, as the Lord the God of Israel had commanded. The Lord blesseth Israel, and will bless thee. Swear this by God. And he said¹, I will swear. He called that place² Beer-Sheba, because there Abraham and Abimelech sware. I will saddle my ass and³ go to the city. Zebulun, a people (that) jeopardded his life unto death⁴. All the cattle of the land shall winter in the field. Ye have sworn by my name. Lord, thou wilt have mercy on⁵ Zion. From heaven doth he look⁶ upon⁷ the earth, to hear the groaning of the prisoner, to loose those appointed to death⁸. The people assemble together to serve the Lord. Bless the Lord, O my soul, and forget⁹ not all his benefits. He forgiveth¹⁰ all thine iniquities. The waters flee¹¹ at¹² thy rebuke; at¹² the voice of thy thunder they hasten¹³ away. Thou hast set¹⁴ a bound to the waters, that they may not pass over. The waters

Ex. XVI. 1) וַיִּאָמֶר, fut. Kal of אָמַר with ו conversive. 2) He called the place, קָרָא לְמָקוֹם. 3) And I will go, וְאֵלֵךְ, fut. Kal of הָלַךְ (יָלַךְ) with ו copulative. 4) לְמוֹת. 5) By the simple accusative, because רַחֵם, to have mercy upon, takes this case. 6) הִבִּיט, Hiphil of נָבַט. 7) אֶל־. 8) תְּמוּתָהּ. 9) וְנִסִּי, i. e., thou shalt not forget. 10) Use the participle. 11) וַיִּנָּסוּ, future of נָס. 12) בִּין. 13) Future. 14) Thou hast set, שָׁמַת.

stand above the mountains. (It is) God who causeth grass to grow for the cattle, and herbs for the service of man. In the night the young lions roar after¹⁵ their prey. The sun ariseth, they gather themselves together, and lie down in their dens. Thou hidest thy face, men are troubled; thou takest away¹⁶ their breath, they die. The glory of God is for ever, the Lord rejoiceth over his works. The Lord looketh⁶ upon⁷ the earth, so that¹⁷ it trembleth. Wisdom will enter¹⁸ into thine heart, and knowledge will be pleasant to thy soul. Harken not to this woman, who maketh smooth her words¹⁹. A virtuous woman²⁰ stretcheth out her hand²¹ to the poor, and reacheth forth her hands to the needy.

XVII. Verbs with Suffix Pronouns.

(Comp. Part. I., Ex. LIX.)

EXAMPLES.

I will pursue mine enemy and *slay him**. Lamech called his son Noah, saying¹, This (same) *shall comfort us* concerning the toil² of our hands. My brother hath found a lion, and *would send it to*³ the

15) לִי. 16) Thou takest away, תִּסְרֹף (תִּסְרֹף) future of סָרַף. 17) י followed by a future, and daghesh in the first radical. 18) Will enter, תִּבְּרָא, fem. fut. of בָּרָא. 19) אִמְרָא. 20) i. e., a woman of virtue (strength), אִשְׁת־יִצְחָק. 21) Here, כָּה; afterwards, יָד.

Ex. XVII. *) The verbs and suffix pronouns which belong together are expressed by italics. 1) Saying, לֵאמֹר. 2) Toil, עֲצָבוֹן. 3) אֵל-.

king. God *loveth us* as a father his children. If ye know the laws, keep them in your hearts. The enemy draw nigh unto the town to *take it*. They shall not *take it*, for the Lord *defendeth it*. Send us a bullock from the herd in order to *slay it*. My father hath given me books, and *I have sold them*. God saith to the righteous, I will not *forsake thee* in trouble. Also I say to my friends, I *forsake you* not. Also ye, ye *forsake me* not. Why hast thou *sought me*? My sister hath *sought thee* (fem.), and thou hast *forsaken her*. Noah made an ark, and *pitched it* with pitch. The Lord hath preserved me in trouble, therefore will I *love him* for ever. I have heard thy words, O Lord, and I *will keep them* for ever. Joseph was a son of Jacob, and his brethren *sold him*. He did not recompense them with evil; he *loved them* as his brethren. The vine yields me much fruit, for I *have pruned it*.

XVIII. Verbs פ and ע.

(Comp. Part I., Exx. XLIX and L.)

EXAMPLES.

The days of feasting are gone about. Ye will not declare our word. When the Lord gave¹ us this land, we shewed² mercy to³ you. Remove from this land, and destroy all the cities. Thou,

Ex. XVIII. 1) i. e., upon (ע) the Lord's giving us the land. 2) נָתַן, prat. Kal of נָתַן. 3) עָלֶיךָ. Comp. Part I., Ex. XLV.

Lord, hast made a hedge about him and about his house. All the Israelites⁴ stood firm, until all the people⁵ were ready to⁶ pass over the Jordan. Compass the city, its booty and its cattle shall ye take for spoil. The men of strife are rooted out, and the rest will remove from the camp and leave the land. The walls of the city shall fall. Take with⁷ thee all the people of war. Into thy hand have I given the king of the city and his land. Roll great stones to the mouth of the cave. They rolled great stones to⁸ it, and it was surrounded by them. Your cities shall be laid waste. Many among⁹ you shall pine away in the lands of your enemies. The deceit was told to Joshua. The enemy shall fall upon you, and ye, ye shall be rooted out. I knew not who hath done this, and thou, thou hast not declared (it) to me. Mine eyes began to grow dim¹⁰, I could¹¹ not see¹², and I pine away. If he hear this word, his ears shall tingle. The silver and gold shalt thou take out of my hand, for thou (art) my friend. I have told thee that I (am) a judge¹³ over thy house. Samuel prayed to God. Samuel said to Jesse, Are (here) all¹⁴ the young men? And he said, there remaineth yet the youngest¹⁵. The man let the gold and the silver fall to¹⁵ the ground.

4) כָּל־יִשְׂרָאֵל. 5) כָּל־יָדוּעִי. 6) לְ, followed by an infinitive.
 7) אִתְּךָ. 8) בָּ. 9) To grow dim, כָּחַל, infin. Piel of כָּחַךְ.
 10) I could not see, לֹא־יָכֹלְתִּי. 11) To (לְ) see, רָאִית, infin. Kal of רָאָה, to see. 12) Particip. Kal of שָׁפַט; therefore, as one judging thy house, accusative. 13) The interrogation to be expressed by הֲ; comp. Part II., Ex. III. To be all, כָּל־הֵם. 14) Respecting the superlative, see Part II., Ex. XI. 15) By הֵן locale; comp. Part II., Ex. X.

XIX. Verbs פָּא and פִּי (פִּי').

(Comp. Part I., Exx. LI—LIV.)

EXAMPLES.

There shall not a word go forth out of thy mouth. She shall dwell in the house of my father. Ye have taken the city, and now shall the enemy go out. The law shall perish from¹ the priests, and counsel from the ancient. The enemy will encamp between the city and the river. Encamp behind the mountain. Moses said to God, Behold, (when) I come² unto the children of Israel, and shall say unto them, The God of your fathers hath sent me³ unto you; and they shall say to me, What is his name? what shall I say unto them⁹? And God said unto Moses, Thus shalt thou say unto the children of Israel, I AM⁴ hath sent me unto you. Joshua caused the men of war to pitch their tents between Bethel and between Ai. They took down the man from the roof of the house. The woman will go down to the land of the Egyptians. All kings will make a league to fight with Israel. At the feast of unleavened bread

Ex. XIX. 1) בִּין. 2) i. e., I coming, אָנֹכִי בָא; בָּא part. Kal of בָּא; comp. Part I., Ex. XIX. 3) Hath sent me, שְׁלַחְנִי, from שְׁלַח, with the suffix of the first person. 4) I AM, אֶהְיֶה, i. e., I will be. God calls himself אֶהְיֶה אֲשֶׁר אֶהְיֶה, I AM THAT I AM. Root הָיָה (הִיָּה), whence also יִהְיֶה. See, under the word *To Be*.

ye shall eat unleavened bread seven days. Israel smote⁵ every living thing⁶ with the edge of the sword, there was not left any breath. Terah begat Abram. And Abram reproved Abimelech concerning the well which Abimelech's servants had seized. He set before me⁷ to⁸ eat. I will not eat before⁹ I have spoken my words. Abraham set seven lambs by themselves¹⁰. They will go together to the place which I have told them. We shall all perish unless the Lord help. And also I, I shall perish, as¹¹ thou. My brother will inherit my property. Ye shall dwell in booths seven days, that¹² your generations may know that I made the children of Israel to dwell in booths, when I brought them¹³ out of the land of Egypt: I (am) the Lord your God.

XX. Verbs וַ and וְ.

(Comp. Part I., Exx. LV—LVI.)

EXAMPLES.

A messenger came to Job. Behold, a great¹

5) וַהֲרָגָה, Hiphil of וָהָרָג. 6) וְנִפְּשׁוּ, 7) He set before me, שָׁם לְפָנַי, from שָׁמָּה (שָׁמָּה). 8) לְ, followed by an infin. constr. 9) וְעַד־עַם. 10) לְבָד, and the suffix of the third pers. plur. fem.; comp. Part II., Ex. XIII, * and 23. 11) וְכִמּוֹ; comp. Part II., Ex. XIV. 12) לְמַעַן. 13) At my bringing out (בְּהוֹצִיאִי) them. This passage refers to the Jew's feast of tabernacles, in memory of their departure from Egypt. It began on the 15th day of the month Tisri (our October). At this feast also they returned thanks to God for the fruits of the earth they had then gathered in.

Ex. XX. 1) The position of the adjective see in Part II., Ex. IV.

wind came from² the desert. The Lord will³ give you⁴ rest, and take ye the land beyond Jordan, and return ye to the land of your possession. The enemy will pass the night here before they go farther. Job feared God and eschewed evil. Joshua commanded⁵ the people, Ye shall not shout nor let your voice be heard, until I say⁶ unto you, Shout. The armed men came to pass the night in the camp. To-day will my father return. Set an ambush behind the town. Thou shalt arise, and all the people with⁷ thee, to go up⁸ into the city. Pass the night with⁹ me in this city. The enemy will flee before our arrows. The people fleeing turneth upon those pursuing. Many shall die. Blessed¹⁰ are the men, who die in God. Abraham brought back his brother and his substance. I have established a covenant between me and between thee. They will come on the morrow to the place at which¹¹ your brethren died. Who will bring bread and wine? Thou, my father, bring me the book; I will lay it¹² on the table.

2) מֵעֵבֶר. 3) To give rest to, נָתַח, in Hiphil. 4) Accusative, on account of נָתַח, which in Hiphil governs this case. 5) צִוָּה, followed by an accusative. 6) i. e., until the day of my saying, עַד יוֹם אֶמְרִי; אֶמְרִי, infin. Kal of אָמַר with the nominal suffix of the first person. 7) עִם; comp. Part I., Ex. XLV. 8) To go up, לָעֲלוֹת, infin. Kal of עָלָה, with לִי. 9) אִתִּי; comp. Part I., Ex. XLVI. 10) i. e., blessings (בְּרָכָה, Decl. 6) of the men, אֲנָשִׁים, in the singular as a collective, with the verb following in the plural. 11) At which, אֲתֵּיבָה. The Hebrew language places the relative before the preposition. 12) Accus., אֶת; comp. Part I., Ex. XLV.

XXI. *Verbs לָא and לָה.*

(Comp. Part I., Exx. LVII and LVIII.)

EXAMPLES.

My sons have sinned in their hearts. Job rose in the morning and offered burnt offerings. This¹ will he do every day. I have shewn mercy to² you, and also ye, ye have shewn mercy to² the house of my father. The five kings were found, who* had hid themselves in the cave at Makkedah³. Ascend the mountain and see the cities beneath⁴ thee. The enemies will pitch a camp. Thou shalt not take the name of the Lord thy God in vain. I will make my covenant between me and between thee. And I will multiply thee exceedingly⁵. I have sinned, in that I have transgressed the commandment of God; for I feared the people, and hearkened⁷ unto their⁸ voice. Ye shall do what God commanded you. God said, I will shew mercy to them that keep⁶ my commandments. Fill thine horn (with) oil, and go and anoint him whom I tell⁹ thee. The Lord will not spare him that¹⁰ taketh his name in vain. Six

Ex. XXI. 1) Comp. Part I., Ex. VIII. 2) עָם; comp. Part I., Ex. XLV. *) Use the participle; comp. Part I., Ex. XIX. 3) בָּ. 4) רַחֲתָה; comp. Part I., Ex. XLVI. 5) Exceedingly, בְּמֵאֵד מְאֹד. The repetition of adverbs marks intensity; Stuart, § 536. 6) Particip. Kal of שָׁמַר, followed by an accusative. 7) Use the future. 8) Their voices, in reference to the collective עָם (*a people*). 9) Whom I tell thee, אֶת־אִשְׁרֵי. 10) Him that, אֶת־אִשְׁרֵי.

days shall work be done, and on the seventh is¹¹ the sabbath of rest. Ye have brought a sacrifice to the Lord and have afflicted your souls. Open the caves, and bring out to me the kings that* hid themselves in the cave. I turn myself to you, and make you fruitful, and multiply you, and establish my covenant with¹² you. They that hate you rule over you. They shall come out to¹³ go to¹⁴ the land of Canaan. And Melchisedec brought forth bread and wine, and he (was) a priest of the most high¹⁵ God¹⁶. I will scatter you abroad among the nations. The Lord appeared in Shiloh; for the Lord revealed himself to¹⁷ Samuel in Shiloh by¹⁸ the word of the Lord.

XXII. *Verbs doubly anomalous.*

(Stuart, §§ 294—297. Lee, art. 205.)

EXAMPLES.

Thus¹ saith the Lord; I, I will be to him a father, and he, he shall be to me a son. Go and see the land and her cities. The king sent to Rahab, saying², Bring forth the men that are come³ to thee, which are entered into thine house,

11) Future. 12) אָתָּה; Part I., Ex. XLV. 13) To, i. e., in order to, לְ with the infin. constr. 14) By הָאָרֶץ locale; Part II., Ex. X. 15) Position of the adjective; Part II., Ex. IV. 16) אֱלֹהִים. 17) אֵלַי. 18) בְּ.

Ex. XXII. 1) כֵּן. 2) Saying, לְאָמַר, for לֵאמֹר. 3) Use the participle, i. e., the coming —וֹ.

for they are come to search out all the country. Ye have given me a token of truth. Joshua suffered Rahab to live and her father's house. The meat offering shall not be eaten with leaven. And now, O Lord, we thank⁴ thee and praise thy glorious name. On the same day⁵, I cause the sun to go down at mid-day, and cause darkness in⁶ the land. He made his camels to kneel down without the city by⁷ a well of water, at the time of the evening, at⁶ the time when⁸ women go out to draw water. He will throw a stone against the door. Bring⁹ water for¹⁰ the thirsty inhabitants¹¹ of the land of Tema. Turn yourselves from him¹², that¹³ he may be smitten and die. The Lord hath inclined his ear to me. And¹⁴ as long as I live, will I call upon (him). The day goeth away, for the shadows of evening are stretched out¹⁵. Shoot at Babylon, spare no arrows¹⁶; for against the Lord hath she sinned. The children of Israel praise thy name, O Lord.

XXIII. *Verbs conjugated after a double root.*

(Stuart, §§ 298, 299.)

The verbs of this kind most in use, are, בּוֹשׁ

-
- 4) Hiphil of יָדָה. 5) On the same day, בַּיּוֹם הַהוּא. 6) לִי. 7) אֶל־. 8) i. e., at the time of the going out (infin. of יָצָא, with the feminine termination) of the women to draw water, (שֹׁאֲבוֹת). 9) Infin. Hiphil of אָרַתָה. 10) לְקָרְאתָ, properly, to meet the, etc. 11) Particip. Kal of יָשַׁב. 12) From him, מִיָּדָיו. 13) וְ. 14) And as long as I live, וְיָבִימִי. 15) Use the future. 16) הִצֵּץ, here collectively in the singular.

(יִבֹּשׁ) *to be ashamed*, הֵלֵךְ (יֵלֵךְ) *to go*, טוֹב (יִטֵּב) *to be good*, נוֹרָא (יִנָּרֵא) *to fear*, יָצַב (נָצַב) *to place, erect*, נָפַץ (פִּיֵּץ) *to dash*, צָרָר (יִצָּר) *to be narrow*, etc.

The verb יָכַל, *to be able*, borrows its future Kal from the Hophal (יִכָּל), and יָסַף, *to add*, its infinitive and its future from Hiphil (הוֹסִיף, future יוֹסִיף).

EXAMPLES.

Set¹ thee up waymarks, make thee high heaps ; turn again, O virgin of Israel, turn again to these cities. The Lord walketh² upon³ earth and in heaven. What I feared, will come upon me⁴. Hiel built Jericho ; he laid the foundation⁵ thereof in Abiram his firstborn, and set up the gates⁶ thereof in Segub, his youngest son. Thy speech will be good. When⁷ the king was merry with³ wine, the princes went⁸ to the palace. Daughter of Babylon, happy shall he be⁹ that taketh thy children and dasheth them against the stones. I shall be greatly straitened in heart, if the Lord do not help. Joab came to the king, and said ; thou hast this day shamed all thy servants. The wicked think to rob my soul, but they shall not be able. Go to Pharaoh. Behold he will go out to¹⁰ the water ; and thou, do thou place thyself over

Ex. XXIII. 1) Hiphil of יָצַב. 2) Use the participle Kal ; comp. Part I., Ex. XIX. 3) כֹּ. 4) i. e., to me, לִי. 5) Piel. 6) דָּלָת. 7) i. e., upon the king's being merry ; comp. Part II., Ex. XIX. 8) Hiphil. 9) i. e., blessings of the man ; comp. Part II., Ex. XX, ¹⁰. 10) By ה locale, and the noun must have the article ; comp. Part II. Ex. X.

against him¹¹. The Canaanites are spread abroad. I am gone like the shadow when it declineth, I am tossed up and down like the locust. Sinners shall not be able to¹² stand before God.

XXIV. *On the changes effected in the forms of Verbs by Suffixes.*

(Comp. Part I., Ex. LIX.)

EXAMPLES.

Every day my enemies despise me and swear by me. Thou raisest me up, O Lord, when my enemies persecute me, and thou wilt cast me down if I sin. Have mercy upon the city¹, for (it is) time to² favour her. The heavens shall perish, but thou, Lord, shalt endure. As a garment shalt thou change them. If thou seekest her³ as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. Discretion shall preserve thee⁴, understanding shall keep thee. To deliver thee⁵ from the way of the evil man, from the man that⁶ speaketh froward things. The children of the virtuous woman* rise up and call her blessed; her

11) Over against him, לְקִרְאָתוֹ, from קָרָא (קרא), to meet, and לְ. 12) To, לְ, followed by the infin. constr. Kal.

Ex. XXIV. 1) Accusative, on account of רַחֵם, to have mercy upon. 2) לְ followed by an infin. with the suffix. 3) With בְּ epenthetic. 4) עֲלֶיךָ, because שָׁמַר, to preserve, is construed with עַל. 5) בְּצֶלְךָ, Hiphil. 6) Use the participle. *) A virtuous woman, אִשְׁת־יִדִּיל.

husband⁷ (also), and he praiseth her. Why should I smite thee⁸ to the ground⁹? The Lord's portion⁹ is his people, Jacob the line of his inheritance. He found¹⁰ him in the land of the wilderness, he instructed¹¹ him, he kept¹² him³ as the apple of his eye. Behold, I conspired against my master and¹³ slew him. Joshua took seven kings alive and smote them and killed them. God said to Jacob; I will make¹⁴ thee a great nation¹⁵ in Egypt. Joseph's brethren said to one another¹⁶; Come¹⁷, let us slay¹⁸ him and cast him into one of the pits, and we will say, An evil beast hath devoured him. In vain do ye comfort¹⁹ me. Who (is) he that will condemn me? I have seen him in the temple of the Lord.

XXV. *The Apocopate future with ך conversive.*

(Comp. Part I., Ex. LX.)

EXAMPLES.

Abraham and Abimelech made a covenant; and Abraham took sheep and oxen, and gave them to Abimelech. And Abraham set¹ seven lambs of the flock by themselves. And Abimelech said unto

7) בַּעַל. 8) אֶרְצָה; comp. Part II., Ex. X. 9) הָלַק. 10) Future. 11) Hiphil of בָּיַן. 12) נָצַר. 13) ך followed by a future. 14) שָׂם, followed by לְ. 15) גוֹי. 16) i. e., each to his brother, אִישׁ אֶל-אָחִיו. 17) לָכֵה, imperative of הָלַךְ. 18) First pers. plur. future. 19) Future.

Ex. XXV. 1) יָצַב (נָצַב), Hiphil; comp. Part II., Ex. XXIII.

Abraham, What (mean) these seven lambs², which thou hast set by themselves? And he said, That thou shalt take them of my hand, that they may be a witness unto me³ that I have digged this well. And they made a covenant at Beer-sheba. Then Abimelech rose up and Phicol the chief captain of his host, and they returned into the land of the Philistines. God commanded Abraham to offer his son upon⁴ mount Moriah. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for⁵ the burnt offering, and rose up and went unto the place of which God had told him. And he laid the wood for⁵ the burnt offering upon Isaac his son, and he took the fire in his hand, and a knife, and they went both of them together⁶. And they came to the place which God had told them of, and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon⁷ the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And⁸ the angel of the Lord called to him out of heaven, and said, Abraham, Abraham; lay not thine hand upon the lad. And Abraham lifted up his eyes and looked, and behold, behind⁹ (him), a ram caught in a thicket by his horns; and Abraham went and took the ram, and

2) Say; Seven lambs these. On the position of the pronoun demonstrative, see Part I., Ex. VIII., ¹⁰. 3) That they may be unto me, בְּעֵרִיר תְּהִיָּה־לִּי. Whence the Daghes in ל? See St. § 75; Lee, art. 47. 4) כִּי. 5) i. e., wood of the burnt offering. 6) יַחְדָּו. 7) מִמַּעַל לֵ. 8) By ו conversive. 9) אַחֲרֵי.

offered him up for a burnt offering in the stead of his son.

XXVI. *The Apocopate future with ך conversive in roots doubly anomalous.*

EXAMPLES.

The sons of Samuel walked not in the ways of God, and¹ they turned aside after² lucre, and took bribes, and perverted judgment. And³ Satan smote Job with sore boils from the sole of his foot to the crown of his head. And it came to pass on this day that⁴ Eli died. And Saul smote the Amalekites from Havilah unto Shur. And David called one of the young men, and said, Fall upon⁵ the Amalekite; and he smote him so that⁴ he died. Two eunuchs threw⁶ Jesebel down, and (some) of her blood was sprinkled on the wall, and dogs eat the flesh of Jesebel. I have trodden the wine press alone, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. Saul and all the people which (were) with him gathered together⁷ and came to⁸ the battle. And the men⁹ of Israel were distressed¹⁰ that day; for

Ex. XXVI. 1) ך conversive. 2) ך־לִּבְּיָהוּ. 3) The following sentences begin as if each were the continuation of some narrative; and hence with ך conversive. 4) ך conversive. 5) Fall upon, ך־עָלָה. 6) To throw down (from a height), ך־שָׁלַח. 7) Niphal of ך־עָלָה, with ך conversive and the future, as if something had been previously narrated. 8) ך־בָּרַח. 9) By the singular, since ך־עָלָה is collective, and the verb also follows in the singular. 10) ך־עָלָה, Niphal.

Saul had adjured the people, saying¹², Cursed be¹³ the man¹⁴ that eateth any food until evening, that¹⁵ I may be avenged on mine enemies. The she ass of Balaam saw an angel of the Lord in the way, and his sword in his hand: and the ass turned aside¹⁶ out of the way, and went into the field: and Balaam smote the ass to turn¹⁷ her into¹⁸ the way.

XXVII. *The Apocopate Imperative.*

(Stuart, §§ 207, 288 (2) Note.)

The apocopate imperative is found, in regular verbs only in Hiphil, in verbs לִּהְיוֹת in Kal and Hiphil. The still more violent abbreviations, e. g., of Tseri into Pattahh (Piel), or into Seghol (Niphil), etc., belong only to single forms.

EXAMPLES.

Put forth thine hand now¹ and touch all that he hath². And Samuel said to Saul, Suffer (me), and³ I will tell thee what⁴ the Lord hath said to me. And the Lord said unto Moses, Suffer me, and I will destroy the people, and blot out their name. Moses said unto the Lord; See, thou sayest unto me, Bring up this people; and thou hast not let

11) ו conversive, 12) לִאמֹר. 13) Cursed be, part. pass. of אָרַר. 14) הַאִישׁ. 15) הַ. 16) בָּטָה. 17) Hiphil of בָּטָה. 18) Simply by the article before הַדֶּרֶךְ, which in pause has הַדֶּרֶךְ.

Ex. XXVII. 1) בָּא, joined to the imperative by Maqqeph. 2) i. e., what (is) to him. 3) ו with the paragogic future. See the following Exercise. 4) אֵלַי.

me know⁵ whom thou wilt send with me. Rise ye up, and pass over the river⁶ Arnon; behold⁷ I have given into thine hand Sihon the Amorite and his land, and do thou contend⁸ with him in battle. Go and order the servant to saddle the horse. The Lord said to Moses; say unto Aaron, Stretch out⁹ thy rod, and smite the dust of the land, that¹⁰ it may become lice throughout all the land of Egypt. Take¹¹ the men up to¹² the mountain and build them houses.

XXVIII. *The Imperative and Future with He paragogic (הַ־).*

(Stuart, § 305. Lee, artt. 175, 4—7, 189, 10.)

The future with הַ־ expresses exertion or direction of the mind more clearly than the simple future; and with the imperative, הַ־ softens the wish a little. We before saw (comp. Part II., Ex. X., on He locale) that this הַ־ joined to a noun denotes motion to a place. To a verb it adds emphasis. It is particularly frequent with verbs פִּי and פִּי; and of verbs עָ the regular imperative does not occur, but only the apocopate and paragogic forms.

5) Thou lettest me know, הוֹדַעְתָּנִי, Hiphil of יָדַע, with the suffix of the first person. 6) בְּנַחֲלִי; prop., a valley with a river. 7) Here the imperative of רָאָה, to see. 8) נֶגַדְךָ, Hithpael, with כָּ, with any one. 9) To stretch out, מָצַחְךָ. 10) That it may become, יִהְיֶה. 11) Take up, הֶעֱלֵךְ, Hiphil. 12) בָּ.

EXAMPLES.

And now swear unto me by God. I and the lad will go yonder and worship, and will come again to you. I will now turn aside and see this great sight. Now go, and bring forth my people out of Egypt. If ye will not hearken to me, I will punish you yet¹ seven times² on account of³ your sins. Samuel, set a king over us, that⁴ he may judge us like all the nations⁵. Give us food. Lord hear my prayer, and⁶ let my cry come⁷ unto thee. I will sing to the Lord as long as I live; I will sing praises to my God, whilst I have any being⁸. The king talked⁹ with Gehazi, saying¹⁰; Tell me, I pray thee, all the great things¹¹ that Elisha hath done. Let me, I pray thee, kiss my father and my mother. I will follow thee. Let¹² us break their bands asunder, and cast their cords from us¹³. I will call my father, that I may learn¹⁴ what I am to do. I will arise, and go to my father. Give the young man bread, and go, fetch water, for the young man is thirsty.

Ex. XXVIII. 1) Say; So (וְ) I add (יָסַף Hiphil) to punish (יָסַר Piel) you. 2) שִׁבְעַ. 3) עַל. 4) i. e., to judge us, לְשַׁפֵּט, infin. of שָׁפַט. 5) גּוֹיִם, from גּוֹי. 6) וְ joined to the following substantive. 7) Future. 8) Whilst I have any being, בְּעוֹדִי, from עוֹד, to return (of time). 9) Participle Piel of דָּבַר. 10) לְאָמַר. 11) Plur. of the fem. נִדְּוָלָהּ, with the article. 12) By the first pers. plur. of the future, with הַ paragogic. 13) Comp. Part I., Ex. XLV. 14) i. e., in order to cause to instruct me, לְהוֹדִיעַנִי, infin. Hiphil of יָדַע, to know.

ENGLISH-HEBREW
LEXICON.

The following table of the division of nouns according to Professors Stuart and Lee is here given in order to facilitate reference to the two grammars.

STUART.		LEE.	
MASCULINES.	PAR. XXV.	PRIMITIVE NOUNS.	
Decl. I.	§§ 345, 346.	Class I. Species 1, art.	148.
— II.	§§ 347—349.	— — — 2, —	149.
— III.	§§ 350—352.	— — — 3, —	150.
— IV.	§§ 353—355.	— — — 4, —	151.
— V.	§§ 356—358.	— — — 5, —	152.
— VI.	§§ 359—370.	— II. Forms, 1—11. —	153.
— VII.	§§ 371—373.	AUGMENTED NOUNS.	
— VIII.	§§ 374—376.	I. Class I. Forms 1—5, art.	154.
— IX.	§§ 377—379.	— — — II. — 1—3, —	155.
FEMININES.	PAR. XXVI.	II. — I. — 1—5, —	158.
— X.	§§ 380—382.	— — — II. — 1—3, —	159.
— XI.	§§ 383—386.	— — — III. — 1—7, —	160.
— XII.	§§ 387—389.	— — — IV. — 1—15, —	161.
— XIII.	§§ 390—392.	— — — V. — 1, 2, —	162.
		— — — VI. — 1—11, —	163.
		— — — VII. — 1—3, —	164.
		— — — VIII.	166.
		— — — IX.	167.
		— — — X.	168.
		III. — I—IV.	169.
		Proper Names,	176.

ENGLISH-HEBREW LEXICON.

A A R

Aaron, אֶהֱרֹן; Root, uncertain, [qu. אָהָר? or, as St. Jerome says, אֶהָר, *a mountain?*] Aaron was of the tribe of Levi, brother of Moses, and first high priest.

Abimelech; see, *Father*.

Abiram; see, *Father*.

Able, to be; see, *to be Finished*, 3).

Abominable; *to Abominate*; *an Abomination*; see, *to Despise*.

Abraham; *Abram*; see, *Father*.

Accomplish, to; see, *to Make*.

According to, secundum, לְ, בְּ.

Account of, on, 1) עַל 2) לְמַעַן 3) בְּעִדָּוָה.

Accursed thing, an, חָרָם (S. VI; L. cl. I, sp. 3). Root, חָרַם, Hiphil, *to consecrate*, but also, like *sacrum reddere, to curse*.

Acquit, to, נָקָה Piel; prop., *to declare innocent*.

Act wickedly, to, 1) עָוָה

A D A

Hiphil; *against any one*, עָל. In Kal, prop. *to be crooked*.—Hence עָוֹן (S. III; L. Pr. cl. II, f. 10), *Sin, Iniquity, Wickedness*, and its consequence, *Misery*.

Adam; see, *Man*.

Adjure, to, אָזַח.

Adversary; see, *to be Narrow*.

Adversary, an; see, *to Rise*.

Afflict, to, עָנָה Piel. In Kal, *to be Low*. Hence עָנִי (S. VI, u.; L. Pr. cl. I, sp. 5), *Affliction*; and, עָנִי, m. (S. VIII; L. Pr. cl. II, f. 5), *a Poor man*.

After, Behind, אַחֲרֵי, after verbs of following and seeking, and followed by a substantive: and hence the construct form. אַחֲרֵי בֵן, *hereupon*. Root, אָחַר, *to be behind, to follow*: hence also, אַחֲרָה, *Another*.

Ahasuerus, אֶחָשְׁוֶרֶשׁ, evidently a Persian compound. The first half of the word (אָחַשׁ) occurs in several names (Comp. Lee, art. 169, 10). and is equivalent to, *excellence*,

greatness: the second is uncertain; perhaps, *prince, hero*.

Ai, N. pr., אֵי (in pause, אֵי), a city of Canaan, on the northern boundary of the tribe of Benjamin. Root, אָיַה, *to be crooked or bad*, whence אֵי, a *hill, heap, ruin*.

All; see, *to be Finished*, 2).

Alone, apart, separately, לָבֵד (from the root בָּדַד, *to separate*). When לָבֵד takes suffixes it is declined after decl. VIII; as, *by himself*, לְבִדּוֹ.

Altar; see, *Burnt-offering*.

Also, אַל. Root, אָלַם, Arab., *to heap up*. Both—and, as well—as also, אַלְמִינִים.

Amalekites, the, אֶמְלֵקִים (Gr. Ἀμαλέκ), plur. אֶמְלֵקִים, N. pr., a people between Palestine and Arabia.

Ambush, an, אֶרֶב, m. (S. VI; L. Pr. cl. I, sp. 5), from אָרַב, *to lay an ambush, dole, neclere*. Whence also, a *Window (of heaven)*, אֶרֶבָה, f. (S. X; L. Pr. cl. II, f. 10.)

Aminadab; see, *People*.

Ammonite, an; see, *People*.

Among, inter, בְּתוֹךְ (Part II, Ex. XIII). From, אָרַב, construct form, אֶרֶב, *the middle*. Therefore, *in the middle or midst*, i. q., *among*.

Amorite, an; see, *to Say*.

Anab, N. pr., אֶנַב.

Anakite, אֶנָק, plur. אֶנָקִים. a people who dwelt in Palestine, previously to the Israelites

possessing that country, but were afterwards utterly destroyed.

Ankle, אֶרְסֵל, m. (S. VIII), only in the plural and dual. Root, אָרַס, *to bend*; therefore, *the place where there is a joint*.

And, וְ, before a letter with a vowel; וְ before Sheva and ב, מ, ה. (S. § 152, (c) (4); L. art. 173, 3, 4). Before gutturals with a composite Sheva, it takes the corresponding medial vowel, as וְחֵלֹם, and a dream, S. § 152, (c) (1); L. art. 173, 6.—Respecting וְ conversive (וְ) see S. § 208; L. artt. 231, 12, and 240. וְ signifies also, *in order that*. The root is וְחָוָה, וְחָוָה, *to be, come to pass, accidit ut*.

Aner, N. pr., אֶנֶר.

Anger, Wrath, 1) אַף, m. (S. VIII; L. Pr. cl. I, f. 1); see, *Nose*. 2) אֶפֶס, f. (S. XI; L. Pr. cl. II, f. 3), (Part I. Ex. 15); see, *Heat*. 3) אֶפְרָח, f. (S. XII; L. Pr. cl. I, sp. 2), (Part I. Ex. XXI); see, *to Pass over*.

Anoint, to, מָשַׁח. Subst. מָשִׁיחַ, m. (S. III; L. Pr. cl. II, f. 5; prop. part. pass., S. § 212 (7).), *the Anointed, the Messiah*.

Another; see, *After*.

Answer, to, אָנָה.

Appear to; *Appearance*; see, *to See*.

Apple of the Eye, the; see, *Man*.

Appointment, to make an, יָעַד, Niphal; especially for assembling together, *to assemble together by appointment or agreement*. Hence, מוֹעֵד, m. (S. VII; L. Augm. II, cl. IV), *a Season, appointed time*, at feasts to which the people assembled together; and עֲדָה, f. (S. XI; L. Pr. cl. II, f. 3), *an Assembly, Congregation*.

Apron, an, חֲגוּרָה, f. (S. X; L. Pr. cl. II, f. 10), especially in the plural; from the root, חָגַר, *to gird about*.

Ararat, אֲרָרָט, N. pr., of the mountain in Armenia on which the ark of Noah rested.

Ark, an, 1) תִּבְיָה f. (S. X); especially, *Noah's ark*. 2) *The ark of the covenant*; see, *Lion*.

Armed force, an; see, *Fire*.

Arnon, the, אֲרִבְיוֹן, a river and valley to the north of Moab.

Arm one's self, to, חָלַץ Niphal; prob. denom. from חָלַץ (dual, חֲלָצִים) *a loin, to gird one's loins*. Hence, *a Soldier, Armed man*, חֲלוּץ, m. (S. III; L. Pr. cl. II, f. 7), miles expeditus, alacer. Compare this word with חָלַץ, *to Deliver*.

Arrow, an, חֲצִיז, m. (S. VIII; L. Pr. cl. I, sp. 3), from חָצַץ, *to cleave, wound*.

As, 1) כִּי; with suffixes, כְּמוֹ (S. 408; L. art. 174, 8). But before כִּם and כִּהֵם, כִּי is more usual; as, כִּהֵם, *as they*. 2) *So as*, כִּי, also, כַּאֲשֶׁר.

Asaph; see, *to Collect*.

Ascend, to; see, *to Go up*.

Asenath, אֲסֵנֶת, N. pr., one of the wives of Joseph, daughter of the priest Potipherah. It is apparently an Egyptian word.

Ashdodite, an, אַשְׁדּוּדִי, N. gent., (S. § 316, (c) note; L. Augm. II, cl. VIII), an inhabitant of Ashdod, a city on the Mediterranean, to the south of Gaza in Philistia. Root, אִשַּׁד, *to be Low*; therefore Ashdod a city, lying in a low situation, in the plain of Sephela—שֶׁפֶלָה, *to be low*.

Asher; see, *to Bless*, 1)

Ashes, אֶפֶר, m. (S. VI; L. Pr. cl. I, sp. 3). Comp. עָפָר, *Dust*.

Ass, an, חֲמוֹר, m. (S. I; L. Pr. cl. II, f. 11), from חָמַר, *to be somewhat red*. Hence also, *a Fallow-deer*, יָחֲמוֹר, m. (L. Augm. II, cl. II, f. 4). Again, חֲמִיר, m. (S. VI; L. Pr. cl. I, sp. 5), *Clay*.—*A She-ass*, אֲתוֹן, f. (S. III; L. Pr. cl. II, f. 10); conf. S. § 320, (b) 5.

Assemble, Review, Number, to; see, *to Visit*.

Assemble, be Gathered together, to; see, *to Collect*.

Assembly, an; see, *to make an Appointment*.

Assist, to, עָזַר. Hence, *a Help*, עֲזָרָה, f. (S. VI; L. Pr. sp. 3; comp. S. § 320, (b), and L. art. 148, 8), said of Eve, as a help meet for Adam. *Help*, עֲזָרָה, f. (S. XII; L. Pr. cl. I,

sp. 3). *Azareel*, אֶזְרֵאֵל, prop., *God helpeth*. Comp. S. § 317, note 2; L. art. 170, 5.

As well—as also; see, *Also*.

Assyria, אַשּׁוּר, N. pr. f. Derivation uncertain. Under this name the Hebrews originally comprehended Assyria and Syria.

At, 1) of place, אֵל, אֵל. By the side of water, *at* is rendered by אֵל, as we use the word 'upon.' 2) of time, אֵל.

Attack, to; see, *to Meet*.

Attire; see, *to Place*.

Avenge, to, נָקַם; Niphal, *to be Avenged*, upon any one, נִקָּם; Hophal, *to suffer vengeance*, *be punished*.

Awake, to, אָרָץ.

Azaliah, אֶזְרֵאֵל, N. pr. Etymology uncertain. אֶזְרֵאֵל (S. § 317, note 2; L. art. 170, 5), and אֶזְרֵאֵל (*by the side of*) ?

Azareel; see, *to Assist*.

B

Baal, בַּעַל, N. pr. of a national god of the Phœnicians, frequently worshipped also by the Hebrews. Prop. *Lord*, from בָּעַל, *to possess, rule over*. Subst. בַּעַל, m. (S. VI; L. Pr. cl. I, sp. 1), *a Lord, Master*.

Babylon, בָּבֶל, N. pr. of the metropolis of Babylonia, on the Euphrates. The etymology is uncertain, whether from בָּלַל *to confound*, with reference to the confusion of languages

mentioned Gen. xi. 9, or from בָּאב Arab. *fool* and בָּל contracted from בָּעַל, *God*.

Bad; see, *Evil*.

Bake, to, אָפָה. Hence part., אָפֵחַ, m. (S. IX; L. cl. II, f. 9), *a Cook, Baker*. *To be Baked*, Niphal.

Bulaam; see, *to Swallow up*.

Balance, a, מִאָזְנִים (from a sing., מִאָזֶן) dual, because it has two scales. Root, יָזַן (יִזֵּן), Arab., *to weigh*.

Band, a, אָסַר, m. (S. III; L. Pr. cl. II, f. 7). Root, אָסַר, *to bind*. Cognate with אָסַר is יָסַר; hence also, *a Band, Fetter*. 2) מוֹסֵר, m. (S. VII; L. Augm. II, cl. IV, f. 7). From יָסַר, Niphal, *to chastise, teach*; hence, מוֹסֵר, m. (S. II; L. Augm. II, cl. IV, f. 11), *Instruction*, παιδεία. From אָסַר we have, one *Bound*, *a Prisoner*, אָסִיר, m. (S. III; L. Pr. cl. II, f. 5). 3) *The band of a yoke*, מוֹטֵף, f. (S. X.) Root, מוֹטַף, *to totter*; Hiphil, *to cause to fall, to bend down*.

Banquet, Feasting, a, מְשֻׁתָּה, m. (S. IX; L. Augm. II, cl. IV, f. 3), from שָׁתָה, *to drink*.

Bat, a, עֹמֵלָה, m. (S. VII), from עָמַל, Arab., *dark*, and עָף, *flying*.

Bath, a; see, *to Wash*.

Battle; see, *Bread*.

Be, to, 1) a) The substantive verb, as the simple copula,

is not expressed in Hebrew; as, *God is righteous*, יְהוָה צַדִּיק (without הָיָה). But *b*) in the future (present), the Hebrew language employs its verb הָיָה; as, *I will be*, אֶהְיֶה; especially with ו conversive, in the sense of *to happen, come to pass*; e. g., *and it came to pass*, וַיְהִי. *c*) *not to be*, אֵין; see, *Not*, 4).

— 2) Allied to הָיָה is the form הֵיָה. The name יְהוָה has its origin in this verb. הֵיָה is in form the third pers. of the future; therefore *Jehovah, a Being that will be, that continues*. God gave himself this name, *I am that I am*, אֶהְיֶה אֲשֶׁר אֶהְיֶה. The word borrows its vowels from אֶהְיֶה; since the Jews, from a feeling of piety or superstition, would not pronounce the word יהוה. Respecting the probable original punctuation (יְהוָה, יְהוֹה, יְהוּה), see Gesen. Heb. Lex. v. יְהוָה. From the same root we have also the proper name, יְהוּה, *Jehu*, i. q., יְהוּה, *he will be*, with the Chaldaic ה. The same form occurs also for יְהוָה in compound proper names: at the beginning of words, יְהוּה, יוּ; at the end, יְהוּה, יְהוּה.

— 3) הָיָה, Arab., *to desire, covet*; hence the subst., *Desire*, then its consequence, *Calumity*, הָיָה, f. (S. X; L. Pr. cl. I, sp. 1), esp. in the plur.

Beam, a, כָּפֵס, (S. III; L. Pr. cl. II, f. 5), ἀπαξ λεγόμενον. Root, כָּפַס, *to bind*.

Bear, a, בֵּר, masc. epicæen. Etymology uncertain.

Bear, to; see, *to Raise*.

Bear (children), to, בָּלַד; Hiphil, *to Beget*; Pual, *to be Born*. Subst., one born, a *Son*, בָּלִיד, m. (S. III; L. Pr. cl. II, f. 5). A *Child*, בָּלִיד, m. (S. VI; L. Pr. cl. I, sp. 1). *Birth, Nativity*, בְּוֹלָדוֹת, f. (S. XIII; L. Augm. II, cl. IV).

Beard, a, זָקֵן, comm. (S. IV; L. Pr. cl. II, f. 2). Root, זָקַן, *to have a long beard, to be old*. — *The elders*, plur., with the article. — *Old age*, זָקְנִים, the plural serving to form the abstract.

Beautiful, יָפָה, m. (S. IX; L. Pr. cl. II, f. 1), from יָפַח, *to shine*. — *Beauty*, יָפִי, m. (S. VI; L. Pr. cl. I, sp. 5), in pause, יָפִי.

Bed, a; see, *to Turn*, 2)

Because; see, *That*.

Bee, a; see, *to Speak*.

Beersheba; see, *Well*.

Before, 1) of place, a) coram, בְּפָנַי and בְּפָנֶיךָ; see, *to Turn*, 1). b) לְבָנֶיךָ, לְבָנֶיךָ; see, *to Shew*. 2) of time, a) עַד-עַם. b) מִן-הַמֶּלֶךְ, מִן-הַמֶּלֶךְ, from מִן-הַמֶּלֶךְ, *to cut off or away*, therefore prop., מִן-הַמֶּלֶךְ, a cutting off.

Beget, to; see, *to Bear* (children).

Begin, to; see, *to Pierce through*.

Beginning, a ; see, *Head*.

Believe, to ; see, *to be Established*.

Belly, a, בֶּהֱמוֹן, m. (S. III ; L. Pr. cl. II, f. X), of creeping things. Root, Chald. בִּהֲמֹן, *to bend, curve*.

Benhadad ; see, *to Build*.

Benjamin ; see, *to Build*.

Bethel ; see, *God*.

Between, בֵּין ; see, *to Understand*.

Bethuel, בֵּית־אוֹלָם.

Bind, to, בָּנָה.

Bird, a ; see, *to Fly*.

Birth ; see, *to Bear* (children).

Blaspheme, to, בָּרַח, Piel.

Blast ; see, *Breath*.

Bleating ; see, *Voice*.

Bless, to, 1) בִּשְׂרָה, prop. i. q. יָשָׁר, *to be straight* ; Piel, *to call blessed, to bless*. Hence subst. בְּרָכָה, m. (S. VI ; L. Pr. cl. I, sp. 1), *blesedness*, esp. in the plural. בְּרָכֹתֵי הָאִישׁ, the blessings of the man, i. e., blessed is the man. The N. pr. *Asher*, אֲשֶׁר, a son of Jacob. — *Who, which, etc.*, אֲשֶׁר, for all genders and numbers ; this word receives its relative force from the idea of 'direction,' 'relation,' in the Kal of אֲשֶׁר. For the use of this pronoun, see S. §§ 477, 478 ; L. artt. 216, 13—15, and 242, 1, 2.

— 2) cognate with אֲשֶׁר is יָשָׁר, *to be straight*.—Hence adj. and subst., *Right, Righteous, Upright*, יָשָׁר, m. (S. IV ;

L. Pr. cl. II, f. 2). Again, a straight way, a plain, מִישׁוֹר.

— 3) also, *to Bless* ; a *Blessing* ; see, *to Kneel down*.

Blind, עִוֵּר, (L. Augm. I, cl. f. 1). Root, עוּר (*to be hollow ?*) *to be blind*. With this root appear to be connected, בְּעָרָה, f. (S. IX ; L. Augm. II, cl. IV, f. 15), a *Cave, Cavern*, and עִיר, f. (S. I ; L. Pr. cl. I, f. 4), a *City, Town*.

Blood, דָּם, m. (S. II).

Blow, to, נָפַח. 2) *to Blow with the trumpet*, נִתְּנָה. See, *Trumpet*.

Bondage ; see, *to Serve*.

Bone, a ; see, *Mighty*.

Book, Writing, a ; see, *to Number*.

Booth, a ; see, *to Cover*.

Booty ; see, *Spoil*.

Border, Coast, a, גְּבוּל, m. (S. I ; L. Pr. cl. II, f. 8). Root, גָּבַל, *to border*. 2) *Border, Limit, End*, קְצֵה, m. (S. IX ; L. Pr. cl. II, f. 1 ; קָ for קָ, art. 143, 5, *); (Part I, Ex. XXXVIII), and קָצָה, f., (S. XI), (Part I, Ex. XXXIX) ; from קָצָה, *to cut off*. But since the end may also be the beginning, hence, *at the beginning, in front*, בְּרִקְצָה, with a noun following in the construct state, בְּרִקְצָה.

Born, to be ; see, *to Bear* (children.)

Both—and ; see, *Also*.

Bottle, a, בִּקְבִיטָה, formed from the sound made in

pouring a liquid out of a bottle.

Bough, a, פֶּאֶרַח (Syriac for פֶּאֶרַח), f. (S. X; L. Pr. cl. II. f. 7), from פָּאֵר, Piel, *to adorn*.

Bowels, the; see, *to Draw near*.

Boy, a; see, *to Drive away*.

Branch, a, 1) נֶצֶר, m. (S. VI; L. Pr. cl. I, sp. 3). Root, נָצַר, Arab., *to grow green, be green*. 2) עָפִי, m. (S. VI; L. Pr. cl. I, sp. 5). Root Arab., *to have foliage*. 3) כֶּפֶה, f. S. X; L. Pr. cl. I, sp. 4). See, *the Sole of the Foot*.

Brass, Copper, נְחֹשֶׁת c., (m. only once.)

Bread, Food, לֶחֶם, m. (S. VI; L. Pr. cl. I, sp. 1). Root, לָחַם, *to consume*. Hence Niphal, נִלְחַם, *to War, Carry on war*; with any one, עִם; *respecting any thing*, עַל. Hence מִלְחָמָה, f. (S. XI; L. Augm. II, cl. IV, f. 1), (st. constr. מִלְחָמָה), *War, Battle*.

Breadth; see, *to be Wide*.

Break; *Break to pieces, to*, שָׁבַר; *to be Broken*, Niphal. With לָב the Niphal is also transitive; *to break any one's heart*, i. e., *to move him to repentance*. Hence, שָׁבַר, m. (S. VI; L. Pr. cl. I, sp. 4), *Corn (ground in the mill)*; and hence again, a denominative verb, שָׁבַר, *to Buy and Sell*, namely, *corn*. 2) *To Break down, Destroy*, הָרַס; *to be*

broken down or destroyed, Niphal.

Breath, Wind, Spirit, רִיחַ, c. (S. VI; L. Pr. cl. I, sp. 5), but very rarely m.; plur. רִיחִים. 2) נִשְׁמָה, f. (S. XI; L. Pr. cl. II, f. 2), *a Blast* (Part I, Ex. XXXIX), from נָשַׁם, *to blow strongly*. Cognate with רִיחַ is רִיחַ, *to smell*, only in Hiphil. Hence, רִיחַ, m. (S. I; L. Pr. cl. I, sp. 3), *Odour*. Again, *Jericho*, יְרִיחוֹ, (also יְרִיחוֹ).

Bribe, a, שֹׁחַד, m. (S. VI; L. Pr. cl. I, sp. 5). Root, שָׁחַד, *to present*.

Brick, a, לִבְנָה, f. (L. Pr. cl. II, f. 3); plur. לִבְנִים. Root, לָבַן, *to be white*; because a white chalky clay was used for making bricks. From the same root, *Lebanon*, לְבָנוֹן, prop., *the White mountain*, because its eastern summit is always covered with snow.

Bride, a; see, *to be Fined*, 2).

Bright, to be, to Shine, אֹר, Hence adj. *Bright, Shining*, אֹר. Subst. *Light*, אֹר, m. (S. I; L. Pr. cl. I, sp. 1), also fem.; and מְאֹר, m. (S. III; L. Augm. II, cl. IV).

Bright, to make, 1) קָרַר = *to cleanse*. 2) *to make bright by hammering, to Sharpen*, לָמַשׁ.

Brightness, נִבְהָה, f., from נָבַה, *to shine*.

Bring, to, 1) see, *to Come*. 2) *to Bring forth or Yield*

fruit; see, *Fruit*. 3) to *Bring as a sacrifice or burnt offering*; see, to *Go up*, also, *Fire*. 4) to *Bring back*; see, to *Return*. 5) to *Bring forth grass*, מִשָּׁדָה. Hence, מִשָּׁדָה, m. (S. VI; L. Pr. cl. I), *tender herbs, Grass*. b) to *cause to bring forth (grass)*, מִשָּׁדָה Hiphil; see, to *grow*. 6) to *Bring down, Humiliate*, מִשָּׁדָה Hiphil; in Kal it signifies, *to be low*. Hence, מִשָּׁדָה, f. (S. XI; L. Pr. cl. II, f. 3), *a Low place, Valley, Plain*. 7) to *Bring up*; see, to *Go up*.

Brother, a, אָחִי, m. (S. § 394; L. Pr. cl. II, f. 1). State const. אָחִי. Fem., אָחִי, *a sister*.

Build, to, בָּנָה. Hence, בֵּן, m. (S. § 394; L. Pr. cl. I, sp. 3), *a Son, Child*, and gen. *posterity, descendants*.—Obs.—בֵּן with the number of years of a person's life is equivalent to, *old*. See Part II, Ex. IX, *Remark*.—The following proper names are compounds of בֵּן; *Benjamin*, בִּנְיָמִין, i. e., *son of the right hand*, from יָמִין, *the right hand*; *Benhadad*, בֶּן־חֲדָד, *son of Hadad*, the name of several kings of Syria. *Hadad* was a king of Idumea.—Contracted from בֶּן־חַדָּד is בַּת, f., *a Daughter*, plur. בָּנוֹת. *A king's daughter*, בַּת־מֶלֶךְ.

Bukkiah, בֻּקְיָה.

Bullock, a, בָּרָא; see, *Winepress*.

Burden, a, סִבָּל, m. (S. VI; L. Pr. cl. I, sp. 3), and סִבָּלָה, f. (S. XII; L. ib. sp. 4), from סִבָּל, to *carry burdens*.

Buried, to lie (of hidden treasures); see, to *Hide*.

Burn, to, 1) of fire, a) transitively, בָּרַעַר. b) intransitively, בָּרַח. 2) to *Burn, Consume with fire*, שָׂרַף; to *be Burnt*, Niphal; with any thing, בָּ. 3) to *Burn, Set Fire to*, esp. of materials for incense or sacrifice, נָתַר, Hiphil.

Burning, Flaming, לָחַט, part. Kal of לָחַט.

Burnt-offering, a, 1) עֹלָה; see, to *Go up*. 2) מִזְבֵּחַ, m. (S. VII; L. Augm. II, cl. IV, f. 3), plur. מִזְבְּחִים. Root, מָזַח, to *slay sacrifice*; also, *the place on which a sacrifice is offered up, an Altar*. 3) to *bring or offer as a sacrifice or burnt offering*; see, to *Go up*, also, *Fire*.

Bury, to, קָבַר. Hence subst. קֶבֶר, m. (S. VI; L. Pr. cl. I, sp. 4), *a Grave*.

Bush, a, סִנְיָה, m.

But, 1) with a noun, י. 2) with a verb, י, with Daghesth in the next letter (vau conversive.)

Butler, a, מִשְׁתָּקָה, m. (S. IX; L. Augm. II, cl. IV, f. 7), from מִשְׁתָּקָה, to *drink*.

Buy, to, 1) קָנָה. Hence, מִקְנָה, m. (S. IX; L. Augm. II, cl. IV, f. 3), *that which is bought, Property, Cattle, be-*

cause cattle are the principal riches of nomadic people. 2) to *Buy corn*; see, to *Break*.

C

Cain, קַיִן.

Calf, a, עֵגֶל, m. (S. VI; L. Pr. cl. I, f. 3), from עָגַל, to roll.

Call (by name) to; see, to *Pierce through*.

Call, Call upon, to, קָרָא. *An assembly*, מִקְרָא, m. (L. Augm. II, cl. IV, f. 1), prop. the calling together to an assembly, which took place on every sabbath.

Camel, a, גָּמֶל, m. (S. VIII; L. Pr. cl. II, f. 2), plur. גָּמָלִים. This word has passed over into almost all languages. It was probably of Bactrian origin.

Camp; see, to *Pitch a tent*.

Canaan, כְּנַעַן. *A Canaanite*, כְּנַעֲנִי, m., כְּנַעֲנִית, f. Root, כָּנַע, Hiphil, to humble.

Caravan, a; see, *Path*.

Cast, to; see, to *Throw*.

Caterpillar, a, חֲסִיל, m. (S. III; L. Pr. cl. II, f. 5), from חָסַל, to consume.

Cattle, 1) בְּהֵמָה, f. (S. XI; L. Pr. cl. II, f. 3). Construct form בְּהֵמַת. Root, בָּהַם, Arab., to be dumb or mute, obmutuit. 2) מַתְנֶה; see, to *Buy*.

Cause (that is pleaded), a; see, to *Plead*.

Cave, Cavern, a, מְעָרָה; see, *Blind*.

Cease, to, חָדַל and חָדַל (S. § 181, (b); L. art. 188, 2).

Cedar, a, אֶרֶז, m. (S. VI; L. Pr. cl. I, sp. 1). Root, אָרַז, to be firm; of a tree, to take deep root.

Chain, a, רִתּוּק, m. (S. I; L. Augm. I, cl. I, f. 2), from רָתַק, to bind.

Chamber, a, לְשָׁכָה, f. (S. XII; L. Pr. cl. I, sp. 4).

Chamberlain, a; see, *Eunuch*.

Change itself, to, חָפַף, Niphal; into any thing, אָל. In Kal, to turn, pervert. Hence, רָחַפְּכָה, f. (S. X; L. Augm. II, cl. VI, f. 6), Frowardness.

Chapiter, a, צִפּוֹת, f., from צָפַת, to decorate, adorn.

Charge, a; see, to *Keep*.

Chief, a, שָׂר, m. (S. II; L. Pr. cl. I, sp. 1), from the root, שָׂרָה, to be the first, therefore also, a *Prince, Captain*. Hence also, שָׂרָה and שָׂרִי fem., a *Princess*.—*Sarai*, the name of Abraham's wife was changed (Gen. xvii. 15), upon the promise of a numerous posterity, to *Sarah*.—Hence also the name *Israel*, יִשְׂרָאֵל (Gr. Ἰσραήλ), from שָׂרָה and אֵל, which was given to Jacob. A modified form is *Jesharelah*, יִשְׂרָאֵלָה.

Child, a, 1) בֶּן; see, to *Build*. 2) יָלֵד; see, to *Bear* (children). 3) esp., a *child not grown up*, עוֹלֵל; see, to *Go up*.

Choose, Choose out, to, בָּחַר, f.

City, Town, a, 1) עִיר, f.; see, *Blind.* 2) הָרִיחַ, f. (S. X; L. Pr. cl. I, sp. 4), (Part I, Ex. XXV), from קָרַח, *to meet*, Piel, *to lay timber, to build.*

Clay; see, Ass.

Cleanse, Purify, Polish, to, כָּרַר Piel. In Kal, *to separate, part.* In Hithpael, *to cleanse, purify one's self.* Subst., *Corn,* בָּר, m. (L. Pr. cl. I, sp. 1), *separated from the chaff.* *Cleanness,* בּוֹר, m. (S. I). 2) *to Cleanse* (from pollution), *Expiate; see, to Sin.*

Cleave (wood), *to,* כָּרַע Piel. Hence, *a cleft in mountains, a valley,* בְּקָעָה, f. (S. XII; L. Pr. cl. I, sp. 4).

Climb, to; see, to Go up.

Cloud, a, עָב, comm. (S. I). Root, *עוּב = עָבַב, to Cover.* 2) עָבָן, m. (S. IV; L. Pr. cl. II, f. 2). 3) שָׁחַק, m. (S. VI; L. Pr. cl. I, sp. 1), only in the plural; from שָׁחַק, *to rub to pieces; hence the substantive is used principally of clouds of dust, or of drizzling rain.*

Coat of many colours, a, פָּס, m. (S. VIII): acc. to others, *a coat with sleeves, a garment reaching to the ancles, and worn only by persons of rank; therefore, a full, rich, garment; and the word appears allied to* מְפִסָּה, *fulness,* Ps. lxxii. 16. Root, prob. פָּסַם.

Collect, Bring together, to, 1) יָדַבַּר; *to Assemble, be Gathered*

together, Niphal and Hithpael. 2) קָבַם Piel (Part I, Ex. XXI). 3) *to be Gathered together,* לָקַט Pual (Part I, Ex. XXIV). In Kal, *to collect, esp. ears of corn, to Glean.* 4) *to Assemble together, be Gathered together,* אָסַף Niphal; *to be Withdrawn, the same.* Hence, *Asaph,* אֶסָּף m. (one that collects). From the root אָסַף (אָסַף) is derived, *Joseph,* יוֹסֵף (prop. יוֹאֶסֶף), *he addeth unto.*

Come, to, 1) הָלַךְ; see, *to Go.* 2) בּוֹא, a) prop. *to Go into; of the Sun, to Set.* Hence, מִבּוֹא, m. (S. III; L. Augm. II, cl. IV), *Sunset. Income, Revenue, Increase,* הִבּוֹאָה, f. (S. X; L. Augm. II, cl. VI). b) בּוֹא, in Hiphil, *to Bring.*

Come or Draw near, to, בָּבֵשׁ.

Comfort, Console, to, נָחַם Piel; Kal not in use. Hence, נִחָמָה, f. (S. X; L. Augm. I, cl. II, f. 1), *Comfort, Consolation.*

Command, Order, to, צִוָּה, only in the Piel, with an accusative of the person to whom the command is given.—Hence subst., מִצְוָה, f. (S. X; L. Augm. II, cl. IV), *a commandment, command.*

Commandment, Order, a, 1) בִּקְוֹד; see, *to Visit.* 2) מִצְוָה; see, *to Command.*

Commend, Entrust, to; see, to Visit.

Companion, Friend, a, רֵעַ, m. (S. I; L. Pr. cl. I, sp. 1), and רֵעִיָּה, f. Root, רָעָה, to be acquainted with any one.

Compass, Surround, to, סָבַב.

Compassion, to have, to Pity, רָחַם Piel; upon any one, עָל, also by the accusative. Hence *Compassionate, Merciful*, רַחוּם (L. Augm. I, cl. I, f. 2), said only of God. *Jeroham*, יִרְחוּם, prop. *the Merciful*.

Conceal, to; see, to Hide.

Condemn, to; see, Wicked.

Coney, a, נִשְׁפָּן, m. (S. IV; L. Pr. cl. II, f. 2). Root, נָפַן, to hide, conceal. ו, ש, ש, and ז, are letters of similar sound.

Confidence; see, Fool.

Congregation, a, קָהָל, m. (S. IV; L. Pr. cl. II, f. 2), from קָהַל, Niphal, to assemble together. 2) יָצָה (Part I, Exx, XXXIX and XLI); see, to make an Appointment.

Consolation, גִּחְזָמָה; see, to Comfort.

Consume, to; see, to Destroy.

Consult, take Counsel with, to; see, to Deliberate.

Conspire, to, קָוֶשֶׁר, against any one, עָל; in Hithpael, to make a League against any one, נָאָל.

Contention; see, to Plead.

Copper; see, Brass.

Cord, Rope, a, עֲבוּת, m. (L. Pr. cl. II, sp. 11). Plur.

וֹת and יָם. Root, עָבַת, to be twisted.

Corn, 1) שֶׁבֶר; see, to Break. 2) בָּר, m.; see, to Cleanse.

Corner, a, פִּצָּח, f. (S. XI). Root, פָּצַח, to cleave, cut off. 2) פָּצָה. Root, פָּנָן.

Corpse, a, 1) גְּוִיָּה, f. (S. X; L. Pr. cl. II, f. 5), (Part I, Ex. XXXIX). 2) גְּבִלָּה, f. (S. constr. form acc. to X, with suff. acc. to X and XI; L. Pr. cl. II, f. 2), from גָּבַל, to fade away; of animals, a Carcase. From the same root, גְּבִל (גְּבִל), m., (S. VI; L. Pr. cl. I, sp. 3), a Psaltery? Prop., a bottle, cask. Since the bottles of the ancients were of a conical form, hence the name of the Psaltery, a kind of harp or lyre; for St. Jerome (Archæol. 7, 10) observes that this instrument was in the shape of an inverted delta (∇).

Counsel, Discretion, 1) עֲצָה; see, to Deliberate. 2) מְוַזְמָה; see, to Threaten.

Couple, to; see, to be Joined together.

Course (of Priests or Levites), a; see, to make Smooth.

Covenant, a, בְּרִית, f. (S. X.) Root, כָּרַח, to cut off or away; because parties in making a covenant used to walk between the parts of a slaughtered victim. To make a covenant, כָּרַח בְּרִית. To establish a covenant; see, to Rise. To

make a covenant or league against any one, i. e., *to conspire*; see, *to Conspire*.

Cover, to, כָּסָה Piel; *to be covered*, Pual.—*A Seat with a covering or canopy, a Throne*, כִּסֵּא (כִּסֵּה in Job), m. (S. I; L. Augm. I, cl. I, f. 1.) *A Booth*, כִּבֵּשׁ, f. (S. X; L. Augm. I, cl. I, f. 5).

Covering, Veil, a; see, *to be Hid*.

Cow, a; see, *Wine-press*.

Crafty, עָרוּם, m. (S. III; L. Pr. cl. II, f. 7). From עָרַם, *to be crafty*.

Create, to, בָּרָא; *to be Created*, Niphal. בָּרָא originally signifies, *to Cut*.

Creep, to, רָמַשׁ. Hence רָמַשׁ, m. (S. VI; L. Pr. cl. I), *Creeping things*.

Crown, a, כִּתָּר, m. (S. VI; L. Pr. cl. I). The diadem of the Persian king. Gr. κίραρις, κίραρις. From כָּתַר, *to surround, crown*.

Crown of the head, the, קִדְלֹן m. (L. Augm. III. cl. 2); with suffixes, קִדְלֹנִי, *the crown of my head*.

Cry, a, שָׁוַעַה, f. (S. XII; L. Pr. cl. I, sp. 1), from שָׁוַעַ, Piel שָׁוַעַ, *to cry for help*.

Cry, to, זָעַק, cognate with זָעַק. *A Crying, a Cry*, זָעַקָה, f. (S. XI; L. Pr. cl. II, f. 2).

Cubit, a; see, *Mother*.

Curse, to, 1) אָרַר. 2) נָקַב; see, *to Pierce through*. 3) קָלַל Piel; in Kal, *to be light*.

Hence, *a Curse*, קָלָלָה, f. (S. XI; L. Pr. cl. II, f. 2). 4) חָרַם, Hiphil; in Kal, *to cut off or away*.

Curtain, a, יְרִיעָה, f. (S. X; L. Pr. cl. II, f. 5).

Cut down, to, חָתַךְ Piel, e. g., *a forest*.

Cut off, to, חָתַךְ.

D

Dark, to be, חָשֵׁךְ; *to make dark*, Hiphil: Adj. and Subst., *Dark, Darkness*, חֹשֶׁךְ, m. (S. VI; L. Pr. cl. I, sp. 5). Also, *Darkness, gross Darkness*, עֲרֵפֶל (quadrilit.), m. (L. art. 169, 10).

Dash, to, פָּצַץ; also, *to Spread itself, Extend*, Niphal, of a people.

Daughter, a; see, *to Build*.

David, דָּוִד, or, as in the later books of Chronicles, Ezra, Nehemiah, and Zechariah, דָּוִיד. Root, דָּוַד, *to be moved in mind*; therefore perhaps דָּוִיד signifies, *the Beloved, the Friend*.

Day, a, יוֹם, m. (S. VI; L. Pr. cl. I). Plur. יָמִים. Root, יָמַם, Arab., *to be warm*. *To-day*, הַיּוֹם, also הַיּוֹם הַזֶּה, הַיּוֹם הַהוּא.

Debir; see, *to Speak*.

Deceit; see, *Subtilty*.

Decide, Determine, to, גָּזַר; prop., *to cut*; hence metaph., *to decide*.

Declare, to; see, *to Shew*.

Decline (as, the day), to; see, *to Turn*, 1).

Defend, to, נִצַּח. 2) see, *to Watch*.

Deliberate, to, יָעַץ. Niphal, the same, also, *to take counsel with any one, to Consult*.—Hence subst., יָעָץ, f. (S. XI; L. Pr. cl. II, f. 3), *Counsel*.—Together with יָעַץ, we find also עָוָץ.

Delight, to have; see, to have a Favour.

Delilah, דִּלְיָלָה, f. The name of a Philistine woman beloved by Sampson. Root, דָּלַל, *to be exhausted, to be weak*; therefore, *Delilah, The weak woman*.

Deliver, to, 1) הִצִּיל (Part I, Ex. XXVII); see, *to Arm one's self*. 2) vindicare, גָּאַל. 3) *to Deliver or release from prison; see, to Open*. 4) *to Deliver from a danger*, הִצִּיל, Hiphil; *to be Delivered from a danger*, Niphal.

Den (of a wild beast) *a*, מַעֲנָה, f. (S. X; L. Augm. II, cl. IV), from עָנָן, *to tarry*.

Depart, to, סָוַר; *to Depart from any thing, to Eschew*, מִן סָוַר. Hiphil, הִסְוִיר, *to Turn away*.—Hence, סָוִיר, m. (S. I), *a Pot*, plur. יָיִם, and יָוִת. Probably so called from its bellied shape. Acc. to Gesenius it is from the Arab. סוּר, *to boil fast*.

Derision, a; see, *Isaac*.

Desert, a, 1) שָׁחָה, f. (S. X), from שָׁחַח, *to crack, be waste*; hence, מִשְׁחָה, f. (S. X; L.

Aug. II, cl. IV), *a Wilderness*. 2) see, *Evening*.

Desire, a, חָזָה, f. (S. X), from חָזָה, Piel, *to Lust*.

Despise, Abominate, to, 1) עָבַד Piel. Hence, *Abominable*, Part. Niphal, עָבֵד; *an Abomination*, תּוֹעֵבָה, f. (S. X). 2) *to Despise*, כָּזָה.

Destroy, to, 1) בָּעַר, i. q., *to Consume, esp. to Destroy with fire*. 2) אָבַד Hiphil; see, *to Perish*. 3) *to be Destroyed, be Corrupt*, נִשְׁחָת Niphal. 4) שָׁמַד Hiphil. Kal obsolete. *To be Destroyed*, Niphal.

Devour, to; see, *to Eat*.

Die, to, מָוַת (S. § 268, a), as a verb מָוַת with Tseri for its final vowel. מָוַת and מָוַת, (for מָוַת), *he is Dead*. Hiphil, *to cause to Die, to Kill*. Death, מָוַת, m. (S. VI; L. Pr. cl. I, f. 1); construct form, מָוַת. 2) גָּוַע; prop., *to breathe out* (one's last breath).

Dig, to, חָפַר; *to Dig after, to Spy out*, the same.

Dip, to, מָבַל; *in any thing*, בָּ.

Discretion; see, to Threaten.

Disease; see, Weakness.

Dissolved, Melted, to be, מָסָם.—*To be dissolved* (with grief,) Niphal.

Divide, to; see, *to make Smooth*.

Do, to; see, *to Make*.

Dog, a, כָּלָב, m., (S. VI; L. Pr. cl. I, sp. I), *Epicaen*.

Door, a, דֶּלֶת, f. (S. VI;

L. Pr. cl. I, sp. 1). A fem. of דַּל, a Door, Ps. cxli. 3. 2) see, to Open.

Double, to, כָּפַל.

Draw near, to, 1) קָרַב, Kal and Hiphil; to any one, אָל and לָ.—In Hiphil, especially to bring; to Bring a sacrifice, (אֲשַׁח). Adj. קָרֹב, m. (S. III; L. Pr. cl. II, f. 10), Near, Nigh. Subst., קָרֶב, m. (S. VI; L. Pr. cl. I, sp. 4). The inward parts, the Bowels. מִקְרָב, out from, as a preposition, prop. out from the inward parts. 2) נָגַשׁ.

Draw out, to, נָסַע, especially, to draw out from the ground the nails of the tent. Hence, to remove from a place, castra movere.

Dream, to, חָלַם; hence, חֲלוֹם (L. Pr. cl. I, f. 10), a Dream. Plur. חֲלֹמִים.

Dress; see, to Place.

Drive away, to, נָעַר Piel, prop. to shake out. Niphal, to be Driven away. From the signification, to shake out, נָעַר, means 2) to Roar, therefore to send forth a voice. It is doubtful whether we must refer to this same root, a Boy, Young man, נָעַר, for נָעַר, and this for נָעַר, m. (S. VI; L. Pr. cl. I, sp. 1), so called perhaps from the restless, unsteady nature of youth. נָעֲרָה, f. (S. X), a Virgin.

Droughts, נִצְחָוִית, f. plur. (L. Augm. III, cl. II).

Dry up, to, יָבַשׁ (verb, פִּי, see Part I, Ex. LII: also a verb med. Tseri, Stuart, § 181, (b); L. art. 188, 2). Hence subst., dry ground, יַבְשָׁה, f. (L. Augm. I, cl. I, f. 4).

Dumb, אָלֵם, (L. Augm. I, cl. I, f. 1), from אָלַם, to Bind; therefore, whose tongue is bound, δεσμὸς τῆς γλῶσσης. Again, a (bound) sheaf, אֶלְפָּה, f. (L. Pr. cl. II, f. 7), plur. אֶלְפִּים, and אֶלְפֵּי. A Porch, אֹמָל, m. (S. VIII; L. Augm. I, cl. II, f. 2), retaining Qamets in the construct state: it denotes principally the porch (πρόναος) of Solomon's temple.

Dust, עָפָר, m. (S. IV; L. Pr. cl. II, f. 2). Comp. אֶפְרָשׁ ashes.

Dwell, to, 1) יָשַׁב; see, to Set. 2) יָבַל (Part I, Ex. XVI), prop., to surround, enclose. Hence, יָבֹל, m. (S. I; L. Pr. cl. II, f. 8), a Habitation, Dwelling, (Part I, Ex. IV).—Zebulun, יִזְבֻּלֹן.

Dwelling, Habitation, a, 1) יָבֹל, (Part I, Ex. IV); see, to Dwell. 2) בֵּית; see, House. 3) אֹהֶל; see, Tent. 4) מִכּוֹן; see, Firmly.

E

Each; see, Every.

Eagle, an, נָשָׁר, m. (S. VI; L. Pr. cl. I, f. 4).

Ear, an, אָזֶן, m. (S. VI; L. Pr. cl. I, f. 5).

Ear of corn, an, שֶׁבֶלֶת, f.

(S. XIII; L. Augm. I, cl. I, f. 4), plur. שָׁפְלִים; (S. § 327; L. art. 141). Root, שָׁבַל, to rise up, grow; Arab. conj. IV, to put forth ears.

Earth, World, the; see, *Land*.

Earth, (as one of the elements); see, *Man*.

East, the, קֶדֶם and קֶדֶם, m. (S. VI; L. Pr. cl. I, ff. 1 and 3), from קָדַם, to be before, be in sight; because the Hebrews in order to point out the quarters of the heaven stood with their faces toward the east. *The land of the East, the eastern country*, אֶרֶץ קֶדֶם.

Eat, Eat up, Devour (of animals), to, אָכַל, (S. §. 340; L. art. 199). Hence 1) *Food*, אָכַל, m. (S. VI; L. Pr. cl. I, sp. 5); אֲכָלָה, f. (S. XII); בִּמְאָכַל, m. (S. II; L. Augm. II, cl. IV, f. 5). 2) *an Eater*, part. act. Kal of אָכַל. 3) *a Knife*, בִּמְאָכָלָת, f. (S. XIII; L. Augm. II, cl. IV).

Eden, עֵדֵן, also עֵדֵן, m. (S. VI; L. Pr. cl. I, sp. 3). The name of a pleasant country inhabited by the first men. Root עֵדַן, to live well or softly; hence, Eden, prop. soft or delicate living, enjoyment.

Edge (of the sword), the; see, *Mouth*.

Egypt, Egyptian; see, to be Narrow.

Eight; m. שְׁמוֹנָה, st. constr. שְׁמוֹנֶה; f. שְׁמוֹנָה, st. constr.

the same: hence, *Eighty*, שְׁמוֹנִים (S. Par. XXVIII (p. 233, 234), and §§ 395—398; L. art. 181). *The Eighth*, שְׁמִינִי; *the Eighteenth*, שְׁמוֹנָה עָשָׂר (S. and L. ib.)

Elders, the; see, *Beard*.

Eli; see, to Go up.

Eliatha; see, *God*.

Elihu; see, *God*.

Elisha, עִלְיָשָׁה.

Elkanah, אֶלְקָנָה.

Encamp, to; see, to Pitch a camp.

End; see, *Border*.

Enemy, an, אֹיֵב, m. (S. VII; L. Pr. cl. II, f. 9), from אָיַב, to be an enemy to. *Enmity*, אִיבָה, f. (S. X). *Job*, אִיִּיב, i. e., persecuted by enemies. 2) יָצַר; see, to be Narrow. 3) קָם; see, to Rise.

Enlarge, to; see, to be Wide.

Envious, to be, קָנָא, Piel, at any thing, קָ; Adj. קָנָא, (L. Augm. I, cl. I, f. 4), *Jealous*, said of God.

Ephraim, אֶפְרַיִם, the name of the second son of Joseph.

Erect, Place, Set, Put, to, יָצַב (נָצַב); Niphal, to place, set one's self; Hithpael, to fix one's self, maintain a position. *A statue, image*, מַצֵּבָה, f. (S. XI; L. Augm. II, cl. IV, f. 7); hence, an image of a god.

Error, an, שְׁגִיאַת, f. (S. X; L. Pr. cl. II, f. 5); from שָׁגָה (ש for ה being very frequent), to wander about; Piel, to lead astray.

Escape, to, מָלַט, Niphal. *One that has escaped*, פָּלִיט, m. (S. III; L. Pr. cl. II, f. 5), from מָלַט, which is evidently cognate with מָלַט.

Eschen, to; see, *to Depart*.

Eshcol, אֶשְׁכּוֹל, N. pr., prop. *a grape*. The name of a valley, with a river which falls into the Mediterranean near Ascalon.

Establish, to; see, *to Rise*.

Established, to be, אָמַן, Niphal; *to Believe*, Hiphil. Hence, adj. and subst., אֱמִתָּה, f. (S. VIII), *True, Truth*, (with suff. אֱמִתּוֹ, *his truth*); also אֱמִינָה, f. (S. X; L. Pr. cl. II, f. 7), *Truth; a faithful man*, i. e., *a man of fidelity or truth*, אִישׁ אֱמִינָה.

Eternal; Eternally; and Eternity; עוֹלָם, m. (S. II; L. Augm. I, cl. II, f. 3). *For ever*, לְעוֹלָם. Root, עָלַם, *to hide*; Niphal, *to be hidden or concealed*; figuratively, *to be silent*.

Ethiopia, כּוּשׁ.

Eunuch, Chamberlain, an, סָרִיס, m. (S. III; L. Pr. cl. II, f. 5); from סָרַס, Arab., *to be castrated*.

Euphrates, the, פָּרַת.

Eve; see, *to Live*.

Evening, עָרַב, m. (S. VI; L. Pr. cl. I, sp. 1); from עָרַב, *to grow dark*. To the same root belongs עֲרֶבָה, f. (S. XI), *a plain country, a wilderness, a desert*.

Ever, for; see, *Eternal*.

Every, Each, 1) אִישׁ, see, *Man*. 2) כָּל; see, *to be Finished*, 2).

Evil, Bad, adj. and subst., רָע and רָעָה, m. (S. I; L. Pr. cl. II, f. 1), fem. רָעָה; as a subst. רָעָה, *Evil, Badness, Wickedness*, רָעָה, m. (S. VI; L. Pr. cl. I, f. 1).—Root, רָעָה, cognate with רָעָה, רָעָה. 2) רָעָה, allied to רָעָה, Hiphil, *to Shout*. Hence, רָעָה, f. (S. X; L. Augm. II, cl. VI, f. 6), *a Shout*.

Exalted, to be; see, *to Go up*.

Extend, Spread itself abroad, to, פָּרַצַּ; prop., *to break to pieces*.

Extinguished, to be; see, *to Quench*.

Eye, an, עֵין, c., more freq. fem. (S. VI; L. Pr. cl. I, sp. 1). Dual, עֵינַיִם. Hence, *a Fountain, Spring of water*, מַעְיָן, m. (S. II; L. Augm. II, cl. IV, f. 5), also, עֵינַיִם.

F.

Face, the: see, *to Turn* 1).

Fail, Cease, to, פָּסַם, only in Ps. xii. 2.

Faithless, Perfidious, בּוֹגֵד, m. (S. VIII; L. Pr. cl. II, f. 9). Root, בָּגַד, *to be faithless, perfidious*.

Fall, to, נָפַל. 2) *to Fall down*, (i. e., *to Throw one's self down*); see, *to Throw*.

Fallow-deer, a; see, *Ass*.

Falsehood, Lie, a, שָׁקַר, m. (S. VI; L. Pr. cl. I, sp. 4); from שָׁקַר, to lie, deceive.

Famine; see, *Hunger*.

Far or at a distance, to be, רָחַק; Hiphil, to Depart, Remove.—*Distance*, רָחֹק, m. (S. III; L. Pr. cl. II, f. 10).

Fat (subst.), חֶלֶב, m. (S. VI; L. Pr. cl. I, sp. 3). Root, חָלַב (חָלַם, to be thick?); from the same root, חָלַב, (S. IV; L. Pr. cl. II, f. 2), *Milk*.

Father, a, אָב, m. (S. § 394; L. Pr. cl. II, f. 2), irreg. for אָבָה; construct form, אָבִי; plur. אֲבוֹת. Several proper names are compounded with אָב; as, *Abimelech*, אֲבִימֶלֶךְ, prop., *father of the king*, a common name of the Philistine kings, as Pharaoh (פָּרֹעֶה) was for those of Egypt. *Abiram*, אֲבִירָם, or, *Abram*, אֲבָרָם, prop., *father of elevation* (רָם, high), Gr. Ἀβραμ. Thus Abraham is called in the book of Genesis as far as the seventeenth chapter, but from this point he is always called *Abraham*, אֲבִרָהָם, because God promised him a numerous posterity, from אָבִים (Arab.) *Multitude*, therefore, *father of a multitude*, (Gr. Ἀβραάμ).

Father-in-law, a, חָתָן, m. (S. VII; L. Pr. cl. II, f. 9); part. Kal of חָתַן.

Fatted, אָבִיס, m. (S. III; L. Pr. cl. II, f. 7), from אָבַס, to heap up? 2) to fatten.

Favour; see, *Pleasure*.

Favour, to, חָנַן.—Hence adj., *Gracious, Merciful*, חַנּוּן, (L. Augm. I, cl. I, f. 2).—To this root belongs also, *Hanani*, חֲנָנִי; *Hananiah*, חֲנַנְיָהּ.

Fear, to, יָרָא (S. § 181; L. art. 188, 2). Hence, *Fear*, 1) יִרְאָה (S. XII; L. Pr. cl. I, sp. 4), the *Fear of God*. 2) יִרְאָה, f. (S. X; L. Pr. cl. I, sp. 1), (Part II, Ex. XIII).

Feast, a, חַג, m. (S. VIII; L. Pr. cl. II, f. 2), from חָגַג (חָגַג), to move or dance in a circle.

Feasting, a; see, *Banquet*.

Feather, a, esp., the large strong feathers in a bird's wing, אֲבָרָה, f. (S. XII; L. Pr. cl. I, sp. 2), from אָבַר, to be strong; Hiphil, to Fly.

Fenced cities, מִבְצָרוֹת; מִבְצָרוֹת from בָּצַר, Piel, to fence, fortify.

Few, a Little, מְעַט (L. Pr. cl. I, sp. 1), prop. a subst., a Little. Root, מָעַט, to be small or few.

Field, a; see, *Man*. 2) שָׂדֶה, m. (S. IX; L. Pr. cl. II, f. 2); plur. שָׂדֵה; constr. form, שָׂדֵי.

Fifth, Fifty; see, *Five*.

Fig-tree, a, תְּאֵנָה, f. (S. X; L. Augm. II, cl. VI); plur. תְּאֵי.

Find, to, מָצָא; to be found, Niphal; to Find itself, i. e., to Be, Hithpael.

Fine (in money) to, עָנַשׁ; to be Fined, Niphal.

Finished, Perfected, Accomplished, to be, כָּלָה. From this root is derived in form, כָּלִי, m. (S. VI; L. Pr. cl. I), (in the plur. כְּלִים) a *Vessel*; but in signification it is from כָּלִי, to have full measure, to contain. The *Reins, Kidneys*, כְּלִיֹּת, constr. form כְּלִיֹּת; it is uncertain whether these are so called from their vessel-like form or from כָּלָה in its sense of to be spent or consumed in lust or desire.—Cognate to כָּלָה and כָּלִי is

2) כָּלָל, to make perfect or complete. Hence, כְּלָה, f. (S. X), a *Perfect or Complete woman, one perfectly or completely adorned or attired*, i. e., a *Bride*. Again, כָּל, with the line Maqqeph כָּל־ (prop. a subst., the all, the whole, the totality), all, whole (when i. q., all, every): *Every one*, כָּל־אִישׁ and כָּל־אָדָם. Since כָּל is a substantive, it takes prepositions and the signs of the cases: but it does not receive suffixes when it has another substantive with it, e. g., his whole house, not כָּלֹו בֵּית, but כָּל־בֵּיתוֹ, the whole of his house: nor does it take the article, but gives it over to the following substantive; e. g., the whole earth, not הַכְּלִיָּאָרֶץ, but כָּל־הָאָרֶץ, the whole of the earth.—With suffixes, כָּל is declined as a noun Decl. VIII; e. g., they all, כָּלָם.

3) With כָּלָה, כָּוֵל and כָּלָל is connected also יָכַל (Verb with final Hholem, S. § 181, (b); L. art. 188, 2), to be Able. The future is borrowed from the Hophal, יִכָּל.

4) From an obsolete חָכַל comes the signification of a place which contains any thing in it, a *Dwelling*, especially a spacious one, a *Palace, Temple*, חֵיקָל, m. (S. II; L. Augm. I, cl. II, f. 1).

Fire, אֵשׁ (L. Pr. cl. I, sp. 3), almost always fem. Hence, אֵשָׁה, f. (in the plural it is masculine from the form אֵשָׁה), a *Burnt-offering: to bring a Burnt-offering*, הִקְרַב (Hiphil) אֵשָׁה. Prop. אֵשָׁה; comp. Ew. § 255.

Firebrand, a, אֶדָּר, m. (S. I).

Firmament of the heavens, רָקִיעַ, m. (S. III; L. Pr. cl. II, f. 5), from רָקַע, to extend by hammering.

Firm, Firmly, חָזַן, prop. Inf. Hiphil of כָּיַן, to stand fast or firmly: hence the adj., כָּן, upright, as an adv., so, thus. —A *Base, Pedestal*, מְכוּנָה, f. (S. X; L. Augm. II, cl. IV). A *Dwelling*, מְכוּן, m. (S. III; L. Augm. II, cl. IV), said of God.

First, the; see, *Head*.

Firstborn, the, בְּכוֹר, m. (S. I; L. Pr. cl. II, f. 11); from בָּכַר, to rise early in the morning. Comp. בֹּקֶר, the *Morning*.

Fir-tree, a, בְּרוֹשׁ, m. (S. I; L. Pr. cl. II, f. 11).

Fish, *a*, דָּג (L. Pr. cl. II, f. 2). Root, דָּגָה, *to multiply greatly*. Also, דָּגָה, *f.*, *Fish*, as a collective, piscium genus.

Five, חֲמִשָּׁה, *m.* חָמֵשׁ, *f.* —*The Fifth*, חֲמִישִׁי.—*Fifty*, חֲמִשִּׁים (S. Par. XXVIII (p. 233), §§ 395, 396; L. art. 181). —Hence a verb denom. חָמַשׁ, which occurs only in Piel, חָמַשׁ, *to take the fifth part*, and חֲמוֹשׁ, *m.* (S. III), *an Armed force*, prop., *exercitus quinque ordinibus constans*.

Flame, *a*, לָבָה, *f.* (S. X; L. Pr. cl. II, f. 2): contracted from לִהְבֶּה, from לָהַב.

Flaming, לִהְבֵּט, part. act. Kal of לָהַט, *to Burn*.

Flay, *to*, פָּשַׁט, Kal and Hippil.; prop., *to take off*, e. g., *clothes*.

Flee, *to*, 1) בָּרַח, prop. Arab., *to turn the left side to any thing*. Hence esp. of enemies in battle. 2) נוּס. 3) *to flee*, *be put to flight*, חָפַז, Niphal.

Flesh, בָּשָׂר, *m.* (S. IV; L. Pr. cl. II, f. 2). Root, בָּשַׁר, only in Piel, ἐσαγγελλειν.

Flock, *Herd*, *a*, 1) צֹאן, *m.* (S. I), for צֹאֲן; esp. of small cattle, sheep and goats. It is collective. 2) עֲדָר, *m.* (S. VI; L. Pr. cl. I, f. 3), with suffix. עֲדָרוֹ, used esp. of the Israelites, *the Flock of the Lord*. Root, עָדַר, *to set in order*, παρατάσσειν.

Flow, *Flow forth*, *to*, גָּתַד.

Flow together, *to*; *a Flowing together*; see, *to Hope*.

Flower, *a*, פְּיָץ, *m.* (S. I). Plur. פְּיָצִים.

Flute, *Pipe*, *a*; see, *to Pierce through*.

Fly, *a*, זָבִיב, *m.* (S. I; L. Pr. cl. II, f. 8).

Fly, *to*, עָוָה.—Hence, עוֹף, *a Bird*; collectively also for the plural, *Birds*. 2) דָּאָה, *to fly as an eagle*.

Fold (*for sheep*), *a*; see, *Wall*.

Food; see, *Bread*.

Fool, *a*, 1) בָּסִיל, *m.* (S. I; L. Pr. cl. II, f. 6); בָּסָל, *m.* (S. VI; L. Pr. cl. I, sp. 4). *Folly*, בָּסָל, *m.* (S. VI). *Hope*, *Confidence*, בָּסָלָה, *f.* (S. XII). Root, בָּסַל, (by a transposition of letters, סָכַל), *to be fat*. 2) פָּתִי, *m.* (S. VI; L. Pr. cl. I).

Foolish person, *a*; see, *to be Mad*.

Foot, *a*, רֶגֶל, *c.* (S. VI; L. Pr. cl. I, sp. 1), rarely masc. Root, רָגַל, *to go*.

For, 1) Prep., לְ. 2) Conj.; see, *That*.

Forest, *a*, יַעַר, *m.* (S. VI; L. Pr. cl. I, sp. 1). Root, יָעַר Arab., *to be difficult of access*.

Forge, *to*, חָרַשׁ, prop., *to cut into*, *engrave*, *to work in metal*. Hence, חוֹרֵשׁ, *m.* (S. IX; L. Pr. cl. II, f. 9), *an Instrument*: again, חוֹרֵשׁ, *Deaf*. *A Share*, מַחְרָשָׁה, *f.* (S. XI; L. Augm. II, cl. IV, f. 7).

Forget, to, שָׁכַח.

Forgive, to, סָלַח.

Form, to, יָצַר. Hence, יָצַר, m. (S. VII; L. Pr. cl. II, f. 9), *a Potter*, as in Latin, *figulus* from *figere*. *A Maker of idols*, יוֹצֵר פִּסְלִים.

Formed, to be; see, *to Press together*.

Found, Lay the foundation of, to, e. g., earth, heaven, יָסַד, Kal and Piel. Hence, יָסַד, m. (S. I; L. Pr. cl. II, f. 11), *a Foundation, Base*; and בּוֹסַד, m. (S. II; L. Augm. II, cl. IV, f. 5), plur. מוֹסְדוֹת, construct form, מוֹסְדֵי, *Foundations*.

Four, אַרְבַּע; *the Fourth*, רְבִיעִי; *Forty*, אַרְבָּעִים (S. Par. XXVIII, A, (p. 233), and §§ 395—397; L. art. 181).

Free, to make; see, *to Deliver*.

Freedom, Liberty, דָּרוֹר, m. (S. I; L. Pr. cl. II, f. 8). Root, דָּרַר, Arab., *to flow copiously or abundantly*.

Friend, a; see, *Companion*.

Froward; see, *Perverse*.

Frowardness; see, *to Change itself*.

Fruitful, to be, פָּרָה; *Hiphil, to make or render fruitful*.—*Fruit*, פֶּרִי, m. (S. VI; L. Pr. cl. I). *To bring forth or yield Fruit*, פָּרַן, prop., *to give Fruit*.

Full, the; see, *to Satisfy*.

Full, to be, מָלֵא (Verb with final Tseri, S. § 181; L. art.

188, 2). That of which any thing is full is put in the accusative. Transitivity, *to Fill*, likewise with an accus. of the thing, Niphal, *to be Filled*; Piel, *to Fill, make Full*.

G

Gain, בָּצַע, m. (S. VI; L. Pr. cl. I, sp. 4); from בָּצַע, *to break off, gain*.

Garden, a; see, *to Watch*.

Garment, a, 1) לְבוּשׁ, m. (S. I; L. Pr. cl. II, f. 8), (Part I, Ex. IV). *Raiment*, מַלְבוּשׁ, m. (S. I; L. Augm. II, cl. IV, f. 9), from לָבַשׁ, *to put on (a garment)*. 2) מִדָּ, m. (S. VIII), (Part I, Ex. VI), from מָדַד, *to stretch out, extend*; see, *Perpetual*. 3) כְּתָנִית, f. (S. XIII), and, כְּתָנִית, f. (S. XIII; L. Augm. I, cl. I, f. 5), Gr. χιτών, Lat. *Tunica*.

Gate, a, שַׁעַר, c. (S. VI; L. Pr. cl. I, sp. 1). Root, שָׁעַר, Arab., *to cleave*. שוּעַר, m. (S. VII; L. Pr. cl. II, f. 9), *a Porter*.

Gath, גַּת, f. one of the five cities of the Philistines.

Gather together, to; *a Gathering together (of water)*; see, *to Hope*.

Gathered, together, to be; see, *to Collect*.

Gazelle, Antelope, a, צִבְיָה, m. (S. VI; L. Pr. cl. I); plur. צִבְיָיִם and צִבְיָאִים.

Gehazi, גִּיזַי. Etymology uncertain.

Generation, a, דֹּר (S. I; L. Pr. cl. I, sp. 1); plur. דִּיּוֹר and דֹּרֹת. Root, דָּוַר, *to go round, revolve, of time.*

Gift, a; see, a Present.

Gihon, גִּיחוֹן, N. pr. from גִּיחַ, *to break forth*, as a stream. There were several rivers of this name; the Gihon in these Exercises is one of the four rivers of Paradise, usually supposed to be the Oxus or Araxes. But acc. to Josephus (Archæol. I, 1, 3), it is the Nile.

Girdle, a, אֲזוּר, m. from אָזַר, *to bind.*

Give, to, נָתַן, (S. §. 254, (3), (c), Note; L. art. 205, 4). *To Yield or bring forth fruit, נָתַן פְּרִי*. *To make to be any thing, נָתַן*, with an accusative of the person. From this root are formed the proper names; *Mattaniah, מַתַּנְיָהוּ*, i. e., *the gift of God, יְהוָה* for יְהוָה; and, with the same signification, *Mattithiah, מַתִּיתְיָהוּ*, and *Nethaniah, נְתַנְיָהוּ*.

Glean, to; see, to Collect.

Glory, יָקָר, m. (S. I; L. Pr. cl. I, sp. 1), from יָקַר, *to be weighty, to be honoured.* Comp. קָבֵד. 2) קָבֹד; see, *to be Honourable.*

Go, Walk, to, הֵלֵךְ, (S. § 243, etc.; L. art. 200). *To come to any one, הֵלֵךְ*.

Go away, to; see, to Turn, 1).

Go down, to, יָרַד (opp. עָלָה,

to go up), Gr. *καταβαίνειν*, denoting motion from a higher to a lower place. Hiphil, *to lead down or away, to cause to go down.*—Hence, *the Jordan, יַרְדֵּן*.

Go out, Go forth, to, יָצָא; also, *to Rise* (of plants, of the sun). Hiphil, *to cause to go forth, to bring or lead forth* (from a country).—Hence מוֹצֵא, m. (S. I; L. Augm. II, cl. IV, f. 5), *a Rising* (of the sun); *a Water-spring, מוֹצֵא מַיִם*.

Go to and fro, to, שָׁט; prop., *to row*, (mare flagellare). Hence שֹׁט, m. (S. I; L. Pr. cl. I, sp. 1), *a Whip*.

Go up, to, 1) עָלָה, of smoke; it also expresses gen. any motion from a lower place to a higher, (ascendere, *ἀναβαίνειν*, opp. יָרַד, *to Go down*); *to mount, climb, ascend*, e. g., *a mountain, to come up.*—Niphal, *to be exalted.*—Hiphil, *to bring up; lift up to the altar, offer (a sacrifice).*—Substantives: *a Leaf, עָלָה*, m. (S. IX; L. Pr. cl. II);—also, *a burnt-offering or sacrifice lifted up upon the altar, עֹלָה*; *to bring as a sacrifice, offer as a sacrifice, עָלָה* (Hiphil) לְעֹלָה; comp. pugnam pugnare:—*an upper chamber, עֲלִיָּה*, f. (S. X). *The bed of a river, a River, הַעֲלָה*, f. (S. IX; L. Augm. II, cl. VI); also *an aqueduct.* An adjective with the termina-

ation *עליון* is *עליון*, *The Highest, The Most High* (God). Prep., *על*, Upon, At, of every thing that is high; *מעל*, from, away from, e. g., from off the neck, because this is a high part of the human body. Also the name *Eli*, *עלי*, N. pr. of a high priest, (Gr. *Ἠλί*), seems to be from *עלה*, to *Go up*. 2) Cognate with *עלה* is *עלל* (comp., *כלה*, *כלל*, *כולל*), Poel, to place or put upon. Hence, a Yoke, *על* (*עיל*), m. (S. VIII; L. Pr. cl. I, sp. 5); with suffixes, *עלי*, his yoke. From the signification, to be always upon, to be busy or occupied, *עולל*, a child, which is constantly in motion.

Goat, a, *עז*, f. (S. VIII; L. Pr. cl. I, sp. 3).

GOD, 1) *אלה*, m.; the singular is found in poetry, but the plural is most in use, *אלהים*, *God*, and *Gods*. Root, *אלה*, Arab., to be astonished, to worship as divine.—Hence the compound proper names: *אליהוא*, *Elihu*, one of the friends of Job; *אליהה*, *Eliatha*. 2) *אל*, from *אול*, to be Strong; therefore, the Strong, the Mighty.—Hence, *Bethel*, *בית-אל*.

Gold, *זהב*, m. (S. IV; L. Pr. cl. II, f. 2), from *זרב*, Aram., to shine. Comp. the Hebrew *צהב*, to shine like gold. Fine Gold, *חרניץ*, m. (S. III; L. Pr. cl. II, f. 7); a

poetic word. Root, *חרץ*, to point, sharpen.

Goliath, *גלית*.

Gone about, to be, (of time), to return; see, to Pass.

Good, to be, *טוב* and *יטב*; the latter also to please. *Hiphil*, to make good.—Good, Dear, adj. and subst., *טוב*, m. (S. I; L. Pr. cl. I, sp. 1), *טובה*, f. (S. X). Good, Happiness, *טוב*, m. (S. I; L. Pr. cl. I, sp. 5).

Goshen, *גשן*.

Governor, a, *פָּחָה*, m. for *פַּחָה*. A Persian word. In the construct state as if it were a feminine, *פַּחָה*, with suff. *פָּחָה*, or, as from the fem., *פַּחָתָה*; plur., *פַּחוֹת* and *פַּחוֹתֹת*.

Gracious, Merciful; see, to Favour.

Grass, 1); see, to Bring forth (*grass*). 2) *חֲצִיר*, (Part I, Ex. VI); see, *Herb*. 3) *עֵשֶׂב*, m. (S. VI; L. Pr. cl. I, sp. 3).

Grave, a; see, to Bury.

Graven image, a, *פָּסִיל*, m. (S. I; L. Pr. cl. II, f. 5); *פָּסִל*, m. (S. VI; L. Pr. cl. I, sp. 4); from *פָּסַל*, to carve.

Great, Large, *גָּדוֹל*, m. (S. III; L. Pr. cl. II, f. 10); *גָּדוֹלָה*, f. (S. X); from *גָּדַל*, to be or become great. Hence, *Gedaliah*, *גִּדְלִיָּהוּ*, *יָהוּ* for *יְהוָה*; *Giddalthi*, *גִּדְלָתִי*. 2) Great, to be Great; see, to be Many.

Greatly, מְאֹד; *Very greatly*, *Very much*, מְאֹד מְאֹד, "The repetition of adverbs marks intensity;" S. § 536.—Root, אָדָּה, *to be strong*; מְאֹד, prop. *strength, power*.

Groaning, אָנָּח, f. (S. XI; L. Pr. cl. II, f. 1 or 2). From אָנָּח, *to sigh, groan*.

Grow, to, 1) נָצַח, Piel; in Kal, *to sprout forth, spring up*. Hiphil, *to come to sprout forth*. 2) *to multiply*, פָּשַׁע, esp. *to be proud*. 3) = *to become great, increase*, רָבָה; see, *to be Many*, 2).

Guard, to; see, *to Keep*.

Guile; see, *Subtilty*.

Gutter, a, מַצִּיחַ, m. (S. I).

H

Hagar, חַגָּר. Root, Arab., *to flee*.

Hair, שָׁעַר, m. (S. IV; L. Augm. I. cl. II, f. 1); from שָׁעַר, *to be rough*.

Ham; see, *Heat*.

Haman, חֲמָן. Gesenius refers to the Persian הַמָּן (*single, alone*); but might it not be derived from חָמַה, and therefore signify, *the adversary, enemy of the Jews*?

Hananî and *Hananiah*; see, *to Favour*.

Hand, a; see, *to Thank*.

Handmaid, *female servant*, אִמָּה, f. (S. XII; L. Pr. cl. I, f. 1); plur. אִמָּהוֹת.

Hang, to, 1) active, *to hang* by way of punishment for

faults, ἀνασκολοπιζειν, יָלַץ, Hiphil; in Kal it signifies *to wrench, dislocate*. Again, as a capital punishment (to a tree), הִלָּךְ עֵל. 2) intrans., *to hang or be suspended to any thing*, דָּבַק.

Haran; see, *Mountain*.

Harden (the heart), to; see, *to be Strong*.

Harp, a, כַּנּוֹר, m. (S. I); plur. יָם and יָת. The Greek κινύρα. According to Josephus (Archæol. 7, 12, § 3), this instrument was played with a plectron; but acc. to several passages of the Old Testament, with the fingers.

Harvêst; see, *to Reap*.

Haste, be in *Haste*, to, 1) to any thing חֲרֹשׁ לְ. 2) מָהֵר; hence, in *haste*, מָהֵר, adv.

Hate, to, שָׂנֵא. Part. שֹׂנֵא, m. (S. VII), *one who hates*; and שֹׂנְאָה, f. (S. XII; L. Pr. cl. I, f. 4), *Hatred*.

Havilah; see, *Strength*.

He, הוּא (*he is*); *She*, הִיא (הוּא), (S. §§ 164, 165; L. art. 145, 2). Root, הָיָה, *to be*.—Plur., *They (are)*, הֵמָּה, m. and הֵנָּה, f. (Contr. הֵם, הֵן).

Head, a, רֹאשׁ (very rarely רֹשׁ), m. (S. VI, (see § 394); L. Pr. cl. I, sp. 5); plur. רִאשִׁים. 2) fig. *head*, for a *principal, chief*. 3) *a point*; and, since this may be considered a beginning, hence 4) *a Source, Fountain*.—From רֹאשׁ is derived also the numeral

ראשון (ראשון), very rarely), m. (L. Augm. II, cl. X), *the First. A Beginning*, ראשית, f.

Heal, to, רפא, prop., *to mend, repair. Hithpael, to suffer one's self to be healed, to be Healed.*

Heap, a, היל, m. (S. VIII; L. Pr. cl. I, sp. 3); from הילל, *to heap up.*

Hear, Harken, to, שמע; *to any one*, ל, כ. Hence the proper names: *Ishmael*, ישמעאל, (*God heareth*); *Shimei*, שמעי; *Simeon*, שמעון.

Heart, the, לבב, m. (S. IV; L. Augm. I, cl. II, f. 1); and לב, m. (S. VIII).

Heat, חום, m. (S. I; L. Pr. cl. I, f. 5); and חמה, f. (S. X). Root, חמם, *to be warm*. חמה, f. (S. XI; L. Pr. cl. II, f. 3), *Anger*. Hence also the following proper names: *Ham*, a son of Noah, חם; *Hemath*, חמת, f. From the same root, חם, m., *a Step-father?*

Heathen, the; see, *People*.

Heaven, שמים, only in the plural, from the sing. שמי, *heaven*. Root, Arab., שמה, *to be high*.

Heavy, to be; see, *to be Honourable*.

Hebrew, a; see, *to Pass over*.

Hebron; see, *to be Joined together*.

Hedge, to make a, שכך; *about any thing*, בעד.

Hege, הגה; allied to הגה, *to think, meditate?*

Height, a, 1) גבה; see, *to be High*. 2) קומה; see, *to Rise*. 3) *a High place, on which sacrifices were made to idols*, במה, f. (S. X). From an obsolete root בום or באם.

Heldai, חלדי, Root, חלד, Arab., *to last*.

Hell, שאול, m. and f. Root, שאל, Arab., *to go downwards*, therefore prop., *a deep place*. This root must not be confounded with שאל, *to ask*.

Help, a Help; see, *to Assist*.

Help, Save, to, ישע, Hiphil, with an accus. of the person. In Kal prop. *to be wide*, expressive of prosperity. Hence, ישע and ישע, m. (S. VI; L. Pr. cl. I, ff. 3 and 4), and ישועה, f. (S. X; L. Pr. cl. II, f. 7), *Salvation, Help*.—Hence the names; *Isaiah*, *Jeshaiah*, ישעיהו, ישיהו for יהוה; *Joshua*, יחזקיהו (the help of the Lord).

Hemath; see, *Heat*.

Herbs, ירק, m. (S. IV; L. Pr. cl. II, f. 2). Root, ירקק, Arab., *to be thin*.

Herdsmen, a; see, *to Pasture*.

Hero, a; see, *to be Strong*.

Hiddekel, חידקל, the Tigris, one of the rivers of Paradise.

Hide, Conceal, to, סתר; Niphal, *to hide one's self, lie hid*. Hence, סתר, m. (S. VI;

1. Pr. cl. I, sp. 3), *a Covering, Veil*. 2) חָבֵא, Hiphil; *to be concealed, lie hid*, Niphal; *to be hid*, Hophal. 3) *to hide in the earth = to bury*, טָמַן; *to lie buried* (of hidden treasures), *to be concealed*, Niphal. Hence, *a Treasure, a hidden Treasure*, מִטְמוֹן, m. (S. I; L. Augm. II, cl. IV, f. 8). 4) *to be hidden or concealed*; see, *Eternal*.

Hiel, חִיאל.

High, the Most; see, *to Go up*.

High, to be, 1) גָּבַהּ. Hence, adj., *High*, גָּבִהַ, m. (S. III; L. Pr. cl. II, f. 10); *Height*, גִּבְהָה, m., as a substantive. 2) said of God, שָׁגֵב. Hence the subst., *a Height, a Refuge*, מִשְׁגֵּב, m. (S. II; L. Augm. II, cl. IV, f. 1).—*Segub*, שְׁגִיב, m., i. e., *height, strength*.

High heap, a; see, *Zion*.

Hill, a, גִּבְעָה, f. (S. XII; L. Pr. cl. I, sp. 4). Root, גָּבַהּ, *to be high*. Whence also *Gibeon*, גִּבְעוֹן, a city of Benjamin.

Hold, to; see, *to be Strong*. 2) *to Hold or Keep together*, לָכַד, Hithpael.

Holy, to be, קָדַשׁ; *to make Holy, to Sanctify*, Piel; *to declare Holy*, Hithpael. Adj., *Holy*, קָדֹשׁ (קֹדֶשׁ) m. (S. VI; L. Pr. cl. I, sp. 5); also, קָדוֹשׁ, m. (S. III; L. Pr. cl. II, f. 10). *Holy*, plur. קְדָשִׁים (pronounced *Kōdashim*); with the article, קְדָשִׁים. Subst., *The Sanc-*

tuary, מִקְדָּשׁ, m. and, מִקְדָּשׁ, m. (S. II; L. Augm. II, cl. IV, f. 1). *The most holy house* (Part I, Ex. XLIII), בֵּית קֹדֶשׁ, i. e., *the Holy House of the Holies*.

Honey, דְּבַשׁ, m. (S. VI, x; L. Pr. cl. I, sp. 1); with suff. דְּבָשִׁי.

Honour, to; see, *to be Honourable*.

Honourable, to be, כָּבֵד (S. § 181, (b); L. art. 188, 2) and כָּבִיד; prop., *to be heavy*: in Piel, *to honour, praise*. Hence the adj. כָּבִיד (S. decl. IV; L. Pr. cl. II, f. 3), *rich, splendid, magnificent*; and the subst., כְּבוֹד, m. (S. II; L. Pr. cl. II, f. 10), *Glory*.

Hope, to, הָקָה, only in Piel. Upon any thing, אָל. Hence *Hope*, הִתְקַהּ (L. Augm. II, cl. VI). Niphal, הִתְקַהּ, *to Flow together, Gather together* (of waters); hence, *a Flowing together, Gathering together* (of waters), מִתְקַהּ, m. (S. IX; L. Augm. II, cl. IV, f. 3). Also *Hope*, דִּסְקָלָה; see, *Fool*.

Hophir; see, *to Remain*.

Horeb, חֹרֵב. Root, חָרַב, *to be dry*.

Horn, a, קַרְנֹן, f. (S. VI; L. Pr. cl. I, sp. 1).

Horse, a, סוּס, m. (S. I; L. Pr. cl. I, sp. 5). Root, שׂוּשׁ (see L. art. 78, 4), *to rejoice*.

Horseman, פָּרָשׁ, m. (S. I; L. Pr. cl. II, f. 2), for פָּרָאשׁ. From the Arab., פֶּרַשׁ, *a horse*.

Host, Army, an, אֲבִירָא, m. (S. IV; L. Pr. cl. II, f. 2); plur. אֲבִירִים. Hence, The Lord, as Lord of hosts, יְהוָה אֲבִירֵינוּ. It is said of the creatures of the earth, of the heavenly bodies, and of soldiers.

House, a, בֵּית (for בֵּיתָא), m. (S. VI; L. Pr. cl. I, f. 1); plur. בֵּיתִים, prop. בֵּיתֵינוּ;—*to the house*, by ה locale. 2) figuratively *a house* = *family*, (Part II, Ex. IX). From *within*, מִבְּיֵיתָא, prop., *from out of the house*.

How? denoting astonishment, מַה, מַה־. *How long?* see, *Who?*

Howl, to, i. e., *to Wail, Lament*, יָלַל.

Hundred, a, מֵאָה, f. (S. XI; L. Pr. cl. I). *Two hundred*, dual, מֵאָתַיִם (for מֵאָתַיִם). Plur., מֵאוֹת.

Hunger, רָעָבִין, m. (S. III; L. Augm. II, cl. X). Constr. form, רָעָבִין. *Famine, רָעָב*, m. (S. IV; L. Pr. cl. II, f. 2). Root, רָעַב, *to be hungry*.

Huntsman, a, צֹדֵד, m. (S. I; L. Augm. I, cl. I, f. 4). From צֹדַד, *to hunt*.

I

I, אֲנִי, m. and f.; also אֲנִיָּה, m. and f., the earlier and more complete form. (S. § 164; L. art. 145, 2). Plur., *We*, אֲנַחְנִי, m. and f. (אֲנַחְנִי).

Idol, an, אִלִּיל, m. (S. I; L. Pr. cl. II, f. 6). From אִלֵּל,

to be nought: therefore prop., *a thing of nought*. 2) עָצַב, m. (S. VIII; L. Pr. cl. II, f. 2). From עָצַב, *to work*.

Impoverish, to, רָשַׁע, Poel; or perhaps better from the Kal רָשַׁע, *to destroy*.

In, בְּ.

Incense, to burn, קָטַר, Piel.

Incline (the ear) to; see, *to Turn*, 2).

Increase, Grow, to; see, *to be Many*.

Increase; see, *to Come*.

India, הִינְדִי, for הִינְדִי = *Hindu*.

Inhabit, to; *Inhabitant, an*; see, *to Sit down*.

Inherit, to, 1) נָחַל, Kal and Hiphil.—*An Inheritance*, נַחֲלָה, f. (S. XII; L. Pr. cl. I, sp. 1). 2) *to Inherit, Take possession of, Come into possession of*, יָרַשׁ, a verb פִּי, (Part I, Ex. LII).—*A Possession, יְרוּשָׁה*, f. (S. X; L. Pr. cl. II, f. 7).—Hence the name of the city *Jerusalem*, יְרוּשָׁלַם, from יָרַשׁ and שָׁלָם = שָׁלוֹם, *peace*, i. e., *Possession of Peace*. The city was originally called *Jebus*, יְבוּס (Judg. xix. 10, 11), and was taken by David, who in addition to the old city on mount Zion, built a new one in the valley and on Moriah. Hence from this time the dual form יְרוּשָׁלַיִם, which however is written only with the letters ירושלם (without י

before **ם**), and pointed as a dual form, **יְרוּשָׁלַם**.

Iniquity; see, to *Act wickedly*, also *Not*.

Innocence, **בְּקִיּוֹן**, m. (L. Augm. II, cl. X).

Instead of; see, *Under*.

Instruction; see, a *Band*.

Instruct, to; see, to *Learn*.

Interpret (dreams) to, **פָּתַר**.

Inward parts, the; see, to *Draw near*.

Iron, **בְּרִזָּל**, m.; see, S. § 156.

Isaac, **יִצְחָק** (Gr. Ἰσαάκ). Root, **צָחַק**, to *laugh*. 2) Allied to **צָחַק** is **שָׂחַק**, to *laugh, play, sport*; hence, **שָׂחָה**, m. (S. I), a *Derision*.

Iscah, **יִסְפָּח**. Etymology uncertain.

Island, an; see, *Sign*.

Israel; see, *Chief*.

Issachar, **יִשָּׁשָׁכָר**, acc. to Gen. xxx. 18, from **שָׂכַר**, to *serve for hire*; therefore prop., **יִשָּׁשָׁכָר** (*it is hire*), and, rapidly pronounced, **יִשָּׁכָר**; Ewald, § 466, 3.

It, **הִיא**; see, *He*.

Izri; see, to *be Narrow*.

J

Jacob, **יַעֲקֹב** (Gr. Ἰακώβ). Root, **עָקַב**, to *be behind*, **עָקַב**, the *heel*; therefore Jacob = Heel-holder, because at his birth he held his twin brother by the heel, in order to become first born in his stead, which birth-right among the Jews

conferred considerable privileges.

Jaw-bone, a, **לָחִי**, m. (S. VI; L. Pr. cl. I). From **לָחַח** (rad. inus. Æthiop.), to *be beautiful*.

Jeopard, to; see, to *Winter*.

Jericho; see, *Breath*.

Jeroboam; see, to *be Many*.

Jeroham; see, to *have Compassion*.

Jerusalem; see, to *Inherit*.

Jeshaiah: see, to *Help*.

Jesharelah; see, *Chief*.

Jesreel; see, to *Sow*.

Jesse, **יֵשׁוּ**.

Jethro; see, to *Remain*.

Jezebel, **יְזַבֵּל**. In pause, **יְזַבֵּל**.

Joab, **יֹאָב**. From **יָ** = **יָהוָה** and **אָב**, *God (is) Father*.

Joined together, Connected, to be, **חָבַר**; Piel, to *Join together, to Couple*. *Hebron*, **חֶבְרוֹן**, f.

Joram, **יֹרָם**. Root, **רוּם** and **יָ** = **יָהוָה**, *God (is) high*. Comp. *Joab*.

Jordan, the; see, to *Go down*.

Joseph; see, to *Collect*.

Joshbekashah, **יִשְׁבְּקָשָׁה**. Etymology uncertain; **קָשָׁה**, to *be rough*, and **שָׁבַח**, to *be caught*? whence, **שָׁבִי**, m. (S. VI), *one taken captive, a Slave*; **שָׁבִיָּה**, f. (S. X), *a female Slave* (Part I, Ex. IX).

Joshua; see, to *Help*.

Josiah, **יֹאשִׁיָּהוּ**. From **יָשָׁה**,

to heal, and יָחַד for יְהוָה, the Lord healeth.

Jotham, יוֹתָם.

Joy, 1) שִׂשׂוֹן, m. (S. III; L. Augm. II, cl. X). From שָׂשׂ, to rejoice; formed as if from שִׂשׂוּחַ. 2) גִּיל, m. (S. I; L. Pr. cl. I). From גִּיל, to rejoice.

Joyful, to be; see, to Rejoice.

Judah; see, to Thank.

Judge, to, שָׁפַט. Subst., a Teacher, שׁוֹפֵט, m. (S. VII; L. Pr. cl. II, f. 9); Judgment, מִשְׁפָּט, m. (S. II; L. Augm. II, cl. IV, f. 1). A Manner, the same.

Judgment; see, to Judge.

Juice, גָּזַח, m. (S. VI; L. Pr. cl. I, sp. 3). Arab. root, נָצַח, to sprinkle, squirt forth, at the treading of grapes.

K

Keep, Guard, to, שָׁמַר, from any thing, כּוֹן: also, to wait upon, or attend to, to observe (laws, commandments), to watch (over any thing, עָל). Subst., a Watch, מִשְׁמָר, m. (S. II; L. Augm. II, cl. IV, f. 1). 2) a Watch, Charge, מִשְׁמָרֶת, f. (S. XIII); which also signifies Office, so far as it is something to be attended to.

Keep back, to, Check, Restrain, to, מָנַע.

Keep, or Hold together, to, לָכַד, Hithpael.

Kill, to, 1) הָמַל. 2) בּוּחַ,

Hiphil; see, to Die: this is the most in use.

Kindle, to, קָדַח.

King, Kingdom, a; see, to Rule.

Kiss, to, בָּשָׂק; any one, לָ.

Kneel down, to, (of Camels), קָרָךְ, Hiphil. From the kneeling posture in praying and blessing, קָרַךְ in Piel means, to Bless. Subst., a Blessing, קָרָכָה, f. (S. XI; L. Pr. cl. II, f. 2). The place at which camels halt to drink, also, a Fishpond, קָרָכָה, f. (S. X; L. Pr. cl. II, f. 3).

Knife, a; see, to Eat.

Know, to, יָדַע. Hence the Infinitive as a Substantive, יָדַעַת, f., Knowledge.

Knowledge, 1) יָדַעַת; see, to Know. 2) תְּבוּנָה; see, to Understand.

L

Labour, לָעַל (for לָעַל), m. (S. VI; L. Pr. cl. I, sp. 5). Root, לָעַל, to labour. 2) see, to be Weary.

Lack or be missing (at a numbering or review), to; see, to Visit.

Lamb, a, לָבַשׁ, m. (S. VI; L. Pr. cl. I, sp. 4); לָבַשָּׁה, f. (S. XII). Etymology uncertain. Also, by a transposition of letters, לָבַשׁ.

Lamech, לָמַךְ.

Lament, to, לָמַד; the object lamented is expressed by לָ or לָ.

Lamp, a; see, *River*.

Land, a, 1) אֶרֶץ, m. (S. VI; L. Pr. cl. I, sp. 1). With the art., אֶרֶץ; therefore אֶרֶץ־אֱלֹהִים. Also, *the Earth, World*. 2) מְדִינָה; see, *Lord*.

Large, Spacious, Roomy; see, *to be Wide*.

Laugh to scorn, Have in derision, to, לָעַג; prop., *to imitate or mock any one's speech*.

Law, a; see, *to Portray*. 2) *a Law, esp. the Mosaic Law*; see, *to Throw*.

Lay, to; see, *to Set*.

Lay hold of, Seize, to, 1) אָחַז. Hence, אֶחָזָה, f. (S. X; L. Pr. cl. II, f. 7), *a possession*. 2) אֶפֶשׁ.

Lay in order, to, אָרַךְ.

Lay waste, to, 1) אָשַׁף, Hi-phil; see, *to Throw*. 2) *with fire*, אָשַׁף with אָ, Verb אָשַׁף (Part I, Ex. LIV). 3) *to be laid waste*, אָשַׁם (Verb, final vowel Tseri, S. § 181; L. art. 188, 2; and אָשַׁף, S. §§ 256—266; L. art. 204).

League, to make a; see, *to Conspire*.

Leap, to, 1) see, *to Spring*. 2) קָדַל, esp. in Piel.

Learn, to, לָמַד; Piel, *to cause to learn, to teach, instruct*.

Leave, Forsake, to, 1) עָזַב. 2) נָטַש; esp., *to forsake God*.

Leavened bread, אֶחָד, m. (S. V; L. Pr. cl. II, f. 3). From אָחַד, *to be sour*.

Lebanon; see, *Brick*.

Length, אָרָךְ, m. (S. VI; L. Pr. cl. I, sp. 5). Root, אָרַךְ, *to be long*.

Levi, לֵוִי, m. (L. art. 170, 14, 1). The patronymic, *a Levite*, לֵוִיִּי (S. § 316 (c) Note (1); L. Augm. II, cl. VIII), plur., לֵוִיִּים. From לָוָה, *to hang on to, adhere to*; Arab., *to wind*; whence also לֵוִיָּהוּ, *a winding animal, a Serpent, Crocodile*.

Leviathan; see, *Levi*.

Liberty; see, *Freedom*.

Lice, בָּצִים, m. plur.

Lick, Lap, to, לָקַח, of dogs. Allied to לָחַץ, Gr. λείχω, Lat. lingo.

Lie, a, 1) כָּזַב, m. (S. IV; L. Pr. cl. II, f. 2). From כָּזַב, *to lie*. 2) רַמְיָה (Part I, Ex. XXI); see, *Subtily*. 3) See, *Falsehood*.

Lie buried, to, (of hidden treasures); see, *to Hide*.

Lie down, to, 1) שָׁכַב. 2) of animals; see, *to Rest*.

Life; see, *Soul*.

Lift up, to; see, *to Raise*.

Lily, a, שׁוֹשַׁן, f. (S. VII; L. Augm. II, cl. X), and שׁוֹשַׁנָּה, f.; plur. יָם.

Line, Cord, Snare, a, חָבַל, m. (S. VI; L. Pr. cl. I, sp. 3). Plur. construct form חֲבִלֵי. Root, חָבַל, *to turn or twist together, to bind*. Hence also, חֲבִילָה, f. (L. Augm. II, cl. VI, f. 6), esp. in the plural, *Counsels, wise counsels*.

Linen, בִּיץ, l. Pr. cl. I, sp. 5), βύσσος, Egyptian fine cotton

and the cloth manufactured from it.

Lion, *a*, לָפִיד, m. (S. I; L. Pr. cl. II, f. 6). 2) esp. *a young Lion*, לָפִיד, m. (S. VI; L. Pr. cl. I, sp. 1). לָפִיד, m. Plur. לָפִידִים and לָפִידִים. From לָפִיד, Arab., *to pluck, gather*. Whence also, לָפִיד (for לָפִיד), m. (S. III; L. Augm. II, cl. X), *an Ark; the Ark of the Covenant*, לָפִיד הַבְּרִית; because in it the collection of laws was kept.—Also, לָפִיד, simply, *the Ark of the Covenant*.

Lip, *a*, שֶׁפָּה, f. (S. XI); esp., in the dual, שֶׁפָּתַיִם; see, S. § 329; L. art. 138, 3.

Little, קָטָן, m. (S. III; L. Pr. cl. II, f. 10).

Live, *to*, חָיָה; Piel and Hiphil, *to suffer to live, keep alive*.—Hence, Adj., חַי (for חָיָה, contr. חַי), (L. Pr. cl. II, f. 2), *Alive, Living*. As a subst., חַי (S. VIII; L. Pr. cl. I), *a Living thing*. Fem., חַיָּה, *Life*: also, *a living creature, a beast, a wild beast*, חַיָּה חַיָּה, *Life*, is usually in the plural, חַיִּים. From חַיָּה we have the name of the first woman, *Eve*, חַוָּה.

Lo! Behold!, הִנֵּה. *Lo! I, Behold, I*, הִנֵּנִי, הִנֵּנִי, הִנֵּנִי, (S. § 410, Note; L. art. 171, 10).

Locust, *a*; see, *to be Many*.

Look, Behold, to, נָבַט Hiphil.

Look, to, (spectare); see, *to Turn*, 1).

Loose, Loosen, to; see, *to Open*.

Lop, to, לָפַח, Piel. 2) *to Prune (a vine)*, לָפַח; this word must not be confounded with לָפַח, *to praise*.

Lord, Master, a, אֲדֹנָי, m. (S. III; L. Pr. cl. II, f. 10). When said of God, אֲדֹנָי (with Qamets in the last syllable). Root, אָדָן, לָדָן, *to be lord or master*. Hence, מִדְיָנָה, f. (S. X; L. Augm. II, cl. IV), *a place of justice; a Land*, gen. Again, *Midian*, מִדְיָן, *a people of Arabia near mount Sinai*.

Lot, לוֹט, the name of the brother's son of Abraham. After him the Ammonites and Moabites were called Children of Lot. לוֹט, prop., *hidden, covered*, from לוֹט, *to hide, cover*.

Lot, a, גִּזְרֵל, m. (L. Augm. I, cl. II, f. 3); Plur. גִּזְרֵלוֹת; Arab., *a Stone*, Gr. λίθος.

Love, to, אָהַב. Subst., *Love*, אֲהָבָה, f. (S. X; L. Pr. cl. I, f. 1).

Low place, a; see, *to Bring down*.

Lying in wait, a; see, *Pur-pose*.

M

Mad, to be, הָלַל; prop., *to shine, to be proud*. Piel, *to make to shine, to Praise*. Subst., הוֹלֵל m. (S. VII; L.

Pr. cl. II, f. 9), a Foolish person. מַחֲזִיחַ (L. Augm. II, cl. VI), *Praise, a song of praise.*

Mahazioth, מַחֲזִיאוֹת. From מַחֲזִיחַ (מַחֲזִיחַ), to see?

Make, Do, Accomplish, to, עָשָׂה. Subst., a Work, מַעֲשֶׂה, m. (S. IX; L. Augm. II, cl. IV, f. 7).

Makkedah, מַכְכֶּדָה, a town in the plains of Judah. Root, מָכָה, to mark with spots?

Male; see, to Remember.

Mallothi, מַלְלוֹתִי. Root, מָלָה, to complete?

Man, a, 1) אִישׁ (S. § 396; L. Pr. cl. I, sp. 2 or 3), (for אִנְשׁ, or אִנְשָׁ). Used collectively with animals. *Every man, every one*, אִישׁ; also, כָּל-אִישׁ. The fem. of אִישׁ is אִשָּׁה, a Woman, contracted from אִנְשָׁה. With the termination וֶן is formed אִישׁוֹן, m. (S. I; L. Augm. II, cl. X), *the apple of the eye.* 2) a Man, i. e., male person, זָכָר; see, to Remember. 3) אָדָם, m. (L. Pr. cl. II, f. 2), (Root, אָדָם, to be red or of a dark colour), is a collective; therefore also for *Mankind*. As a plural the poets use *children of man* (or, men), בְּנֵי-אָדָם.

Again, אָדָם, Adam, the name of the first man, always with the article. b) From the signification אָדָם, to be of a dark colour, is derived, אֲדָמָה, f. (S. XI; L. Pr. cl. II, f. 2), *Earth*, as one of the elements;

e. g., God formed man from the earth; also, *cultivated ground, a Field.* c) *The Earth, the World*; see, Land.

Manasseh, מְנַשֶּׁה. Root, נָשָׁה, to forget. Part. Piel, that causes to forget.

Manner, a; see, to Judge.

Manoah; see, Noah.

Mantle, a, מְכַרְיָה, m. (S. I; L. Augm. II, cl. VI, f. 5), from כָּרַף, Syriac, to wrap round. This garment, stola Medica talaris, was worn by the kings of Persia.

Many or Great, to be, רַב. Hence, רַב, m. (S. VIII; L. Pr. cl. II, f. 2); רַבָּה, f., *Many, Much, Great*; *Multipitude*, רַב, m. (S. I; L. Pr. cl. I, f. 5). *How much!* מַה-רַב. 2) Cognate with רַבב is רָבָה, to be Multiplied, Increase, Grow; Hiphil, to Multiply, Enlarge, Increase. From this root, אֲרָבָה, m. (S. IX; L. Augm. II, cl. I, f. 4), a Locust. Jeroboam, יִרְבֶּעָם, (that increaseth the people).

Mattaniah; see, to Give.

Mattithiah; see, to Give.

Meal, מֶלֶח, m. (S. VI; L. Pr. cl. I). Arab., *Wheat, Corn.*

Meat-offering, a; see, a Present.

Meditation, 1) הִתְיַבֵּי, m. (S. III; L. Pr. cl. II, f. 5), from יָבַי, to sigh. 2) הִתְיַוֵּן, m. (S. I; L. Augm. II, cl. X); from הָיָה, to meditate.

Meet, to, פָּגַשׁ; to attack any one, קָרַב.

Melchizedek ; see, to *Rule*.
Memorial, a ; see, to *Remember*.

Merchant, a, מַכְּרָה, m. (S. VII ; L. Pr. cl. II, f. 9) ; part. of מַכְּרָה, to go about.

Merciful ; see, to have *Compassion*. 2) *Merciful, gracious* ; see, to *Favour*.

Mercy, Kindness, חַסֵּד, m. (S. VI ; L. Pr. cl. I, sp. 1). From חַסֵּד, to be kind. To shew mercy or kindness to any one, עָשָׂה חַסֵּד עִם. Hence, חַסִּידָה, f. (S. X ; L. Pr. cl. II, f. 6), the *Stork*.

Messenger, a, מַלְאָךְ, m. (S. II ; L. Augm. II, cl. IV, f. 5) ; as a messenger of God, an *Angel*. Root, מָלַךְ, to send ; whence again, a *Work*, מַלְאָכָה, f. (S. XI). The construct form, מַלְאָכָה.

Messiah, the ; see, to *Anoint*.

Mid-day, Noon, צֶהְרִים, Dual of צֶהָר, m. (S. VI ; L. Pr. cl. I, sp. 5), *Light* ; prop., a double light.

Midian ; see, *Lord*.

Mighty, עֲצִים, m. (S. III ; L. Pr. cl. II, f. 7), from עָצָם, to be strong, (to have bones). Whence also, a *Bone*, עֲצָם, f. (S. VI ; L. Pr. cl. I, sp. 1) ; plur. עֲצָמוֹת, constr. form, עֲצָמוֹת.

Milcah, מִלְכָּה, f. Root, מָלַךְ, to rule ?

Milk ; see, *Fat*.

Minister to, to ; see, to *Serve*.

Misery ; see, to *Act wickedly*.
Miss a mark, to ; see, to *Sin*.

Missing, to be ; see, to *Visit*.
Moab, מוֹאָב, as a people, masc., as a country, fem. For the Etymology, see Gen. xix. 30—38.

Money ; see, *Silver*.

Month, a, חֹדֶשׁ, m. (S. VI ; L. Pr. cl. I, sp. 5). From חָדַשׁ, Piel, to renew ; therefore prop., a new moon.

Moon, the, יָרֵחַ, m. (S. V ; L. Pr. cl. II, f. 5).

Moriah, מוֹרִיָּה, f., the hill on which Abraham was about to offer up his son Isaac ; it is uncertain whether this be the hill at Jerusalem, opposite mount Zion, on which Solomon's temple was built.

Morning, the ; see, *Ox*.

Morning Star, the, בֶּן־שָׁחַר, prop., son of the dawn.

Morrow, the, מָחָר, m. (S. IV ; L. Pr. cl. II, f. 2).

Most High, the ; see, to *Go up*.

Mother, a, אִם, f. (S. VIII ; L. Pr. cl. I). אַמָּה, f. (S. X), a *Cubit*, collectively with numerals.

Mount, to ; see, to *Go up*.

Mountain, a, הָר, m. (L. Pr. cl. II, f. 1) ; also, *mountains, a chain of mountains*, esp. in the plural. Respecting the article with this word, see S. § 152, 4 ; L. art. 180, 12. Plural, הָרִים. With ה locale, הָרָה for הָרָה ;

(see Part II, Ex. X, 10). Root, uncertain. The N. pr. *Haran*, חָרָן, seems to be allied to חָר.

Mourn, to, מָנָה; prop., to be black or dirty; then, to put on mourning clothes, as a token of grief.

Mouth, a, פֶּה, m. (S. § 396; L. Pr. cl. I, sp. 4), for פִּי. Root, פָּחַח, Arab., to cleave. Construct form, פִּי; with suffixes, פִּי, פִּיךָ, etc.; L. art. 151, 2. פֶּה signifies also, the Edge (of a sword). 2) a Mouth, Opening; see, to Open.

Much; see, to be Many.

Mule, a; see, to Separate.

Multitude; see, to be Many.

Murmuring, a; see, to pass the Night.

N

Naboth, נָבוֹת, m.

Nahor; see, River.

Nail, Stake, a, נִיָּה, f. (S. V; L. Pr. cl. II, f. 3). Plur., נִיָּוֹת.

Naked, עָרֹם, m. (S. VIII; L. Pr. cl. II, f. 7). Root, עָרַם, to make bare.

Name, a, שֵׁם, m. (S. VII; L. Pr. cl. II, f. 3 or 4); plur., שֵׁמוֹת. Root, יָשַׁם, Arab., to designate. Hence the compound proper name, *Samuel*, שְׁמוּאֵל, (Gr. Σαμουήλ). Acc. to 1 Sam. i. 20, this name is for שְׁמוּעָאֵל, whom God heareth, (שָׁמַע and אֵל), with the loss of the ע.

Narrow, to be, צָרָר (cognate

with צָר), to bind fast, to trouble. Hence, צָר, m. (S. I; L. Pr. cl. II, f. 2), a Troubler, Enemy, Adversary. Trouble, צָרָה, f. (S. X). On account of its strong, compressed muscles, the neck is called צִוְּאָר, m. (S. II); plural construct form, צִוְּאָרִי.—From צָרָר (צָר) seems to be derived also, *Izri*, יִצְרִי.—Again, מִצְרַיִם, *Egypt*, i. e., a narrow country. An Egyptian, מִצְרִי.

Nation, a; see, People.

Near, Nigh; see, to Draw near.

Neck, the, מַצְרֶקֶת, f. (S. XIII; L. Augm. II, cl. IV, f. 5 or 6). Root, פָּרַק, to break off. 2) see, to be Narrow.

Nest, a, כֵּלָה, m. (S. VIII; L. Pr. cl. I, sp. 3). Root, כָּלַן (Arab.), to form,

Nethaniah; see, to Give.

Night, לַיְלָה, m. with a toneless הָ.

Night, to pass the, לַיִן (לַיִן). From the cognate root, לָיַן, Niphal, to murmur, we have נִתְלַיְנָה, f. (S. X; L. Augm. II, cl. VI, f. 6), a murmuring.

Noah, נֹחַ (Gr. Νῶε). Root, נָחַ, to rest; therefore prop., Noah = rest. Thus also, *Manoah*, מָנוּחַ, a place of rest.

Noon; see, Mid-day.

North, the, צָפוֹן, m. (S. III; L. Pr. cl. II, f. 10); from צָפַן, to hide, conceal.

Nose, a, אָף, m. (S. VIII; L. Pr. cl. I, sp. 1); esp. in the

dual (the two nostrils). Contracted from נִסְנָה. Root, נָסַח, to blow. Since the nose was regarded by the ancients as the seat of anger, hence, 2) נִסָּה, Anger, Wrath.

Not, לֹא, an unconditional negative. 2) לֵאל, conditional negative, *ne, μή*. Root, לָאָה, to be weak. 3) Not? *nonne*, הֲלֹא, with הָ interrogative. 4) Not to be, There is not, אֵין; thou art not, אֵינְךָ. אֵין is the construct form of אֵין, m. (S. VI; L. Pr. cl. I, sp. 1). Root, אָנָה, to be nothing; whence also, אֵנָה, m. (S. VI; L. Pr. cl. I, sp. 1), (construct form, אֵוָה), Wick- edness, Iniquity, prop., Vanity.

Now; see, Until.

Number, to, 1) numerare, סָפַר; Piel, to Relate, Tell. Subst., סִפָּר, m. (S. VI; L. Pr. cl. I, sp. 3), a Book, Writing. מִסְפָּר, m. (S. II; L. Augm. II, cl. IV, f. 1), a Number. 2) = to muster, פָּקַד; see, to Visit.

Nun, נִין, prop., a descendant, (soboles); from נִין, to sprout forth.

O

Oath, Curse, an, אָלָה, f. (S. X; L. Pr. cl. I). From אָלָה, to swear.

Observe, to; see, to Keep.

Odour; see, Breath.

Officer, an; see, to Visit.

Oil, שָׁמֶן, m. (S. VI; L. Pr. cl. I, sp. 1). Root, שָׁמַן, to be fat.

Old age, to be Old; see, Beard.

On account of, 1) עַל. 2) בְּעֶרְוָה. 3) לְמַעַן.

One, אֶחָד; construct form, אֶחָד, m., and אֶחָת, f. One single, the same.

One—another; see, This.

Open, to, פָּתַח; Niphal, to open itself; Piel, to Loose, Loosen. Subst., פֶּתַח, m. (S. VI; L. Pr. cl. I, sp. 4), a Door; in the plural, a mouth, opening, פִּתְחוֹם. 2) פָּעַר; esp., to open the mouth.

Oppression, Violence, Injury, עָשָׂק, m. (S. VI; L. Pr. cl. I, sp. 5); from עָשָׂק, to oppress.

Oppressor, an, נָגַשׁ; part. Kal of נָגַשׁ, to oppress.

Or, או, aut, from הָוָה (הָוָה), to be.

Ornament, עָדָה, m. (S. VI; L. Pr. cl. I, sp. 1); in pause, עָדָה. Root, עָדָה, to adorn one's self.

Out of, Out from, מִן, denoting motion from and out of any thing. All the suffixes, except the grave, with מִן take נ epenthetic. See the table of מִן with suffixes, S. § 408.— This מִן, from a root מִנָּן, to part, separate, is used by the Hebrews to form the comparative, and expresses the comparative 'than;' e. g., sweeter than honey, מְדַבֵּשׁ מִדְּבַשׁ, i. e., sweet before honey. 2) מִקְרֵב; see, to Draw near.

Overflowing, an, שָׁטַף, m.

(S. VI; L. Pr. cl. I); also *וְשֹׁף*. Root, *וְשָׁף*, to flow in great measure.

Owl, an, *וְנֹשֶׁף*, m. (L. Augm. II, cl. II, f. 5). From *וְנָשַׁף*, evening. Acc. to the Vulg. and LXX., *וְנֹשֶׁף* is the Ibis.

Ox, an, 1) *וְשׂוֹר*, m. (S. I; L. Pr. cl. I, sp. 1), *ταῦρος*, Neat-cattle, gen. Collectively with numbers. 2) *וְדָקָר*; collectively; m. (S. IV; L. Pr. cl. II, f. 2). Root, *וְדָקָר*, Piel, to observe attentively, have the care of; therefore, an object of care, cattle. From the same root is probably derived *וְבֹקֶר*, m. (S. VI; L. Pr. cl. I, sp. 5), the Morning. Comp. *וְבָכַר*, to rise early; also *וְשָׁכַם*, Hiphil. 3) *וְאַלְוָה*, m. (S. I; L. Augm. I, cl. I, sp. 2). Root, Arab., *וְאַלַף*, to be closely bound.

P

Palace, a; see, to be Finished, 4).

Paradise, *פָּרַדֶּיֶשׁ*, m. *παράδεισος*, a park, pleasure-garden, of the Persian kings. This word is originally Indian, and is not found in Hebrew till after the time of Solomon. The Paradise in which Adam was placed is called *יְהוֹנָדָה*, the garden of the Lord. Gen. ii. 8; Is. li. 3.

Part, Portion, a; see, to make Smooth.

Part, to, 1) *וְחָלַק*, Piel; see,

to make Smooth. 2) of water, *וְחָלַג*, Piel. Hence, *וְחָלַג*, m. (S. VI; L. Pr. cl. I, sp. 1), a River.

Pass, to, (of time), *וְנָהַף*; prop., to go round in a circle: to be gone about, to return, Hiphil.

Passover, the feast and the sacrifice of the, *פֶּסַח*, m. (S. VI; L. Pr. cl. I). This feast began on the fourteenth day of the month Nisan (our April), and lasted seven days. During the whole of this time unleavened bread was eaten, in remembrance of their departure and deliverance from the oppression of Egypt. Root, *פָּסַח*, Arab., to pass over, spare; hence the etymological signification, The festival of the first-born being spared in Egypt.

Pass over, Pass by, to, *עָבַר*. Hence, a Hebrew, *עֵבֶרִי*, m. (S. § 316 (c), Note (1); L. Augm. II, cl. VIII), (Gr. *Ἑβραῖος*); an Hebrew woman. On the other side, *בְּעֵבֶר*; to this side, *מִעֵבֶר*. Of the mind, strong, vehement anger, *עֵבֶרָה*, f. (S. XII; L. Pr. cl. I, sp. 3).

Pasture, Feed, to, *רָעָה*. Hence Particip., *רֹעֶה*, m. (S. IX; L. Pr. cl. II, f. 9), a Herdsman, Shepherd.

Path, a, *נִתְיָבָה* (scil., *נִתְיָב*, a way), (L. Pr. cl. II, f. 5); from *נָתַב*, Arab., to be high. 2) *אֲרִיחַ*, c. (S. VI; L. Pr. cl. I,

sp. 5); f. plur., אֶרְחוֹת, from אָרַח, to go, wander. Hence, a wandering company, a caravan, אֶרְחוֹת, f. (S. XII). From the Arab., אָרַח, expressing also the idea of, to appoint, to fix: hence, a portion, אֶרְחוֹת, f.

Pay, Perform (vows), to, שָׁלַם, Piel; prop., to be uninjured; Piel, to recompense, repay; Hiphil, to make peace, with any one, אָתָּה. Peace, שָׁלוֹם, m. (S. III; L. Pr. cl. II, f. 10). Jerusalem; see, to Inherit. Solomon, שָׁלֹמֹה, prop., the Peaceable.

Peace; see, to *Pay*.

Pelican, the; see, to *Throw*.

People, a, 1) עַם, m. (S. VIII; L. Pr. cl. II, f. 3 or 4). With the article, הָעַם, for הָעָם, (S. § 142 (a), Note; L. art. 180, 12). Root, עָצַם, to be common, to have a common bond of union. Hence also the preposition עִם, with. The following proper names are compounded with עַם; Amminadab, עַמִּינָדָב. An Ammonite, עַמּוֹנִי, m. 2) A People (esp. not Israelitish), a nation, גּוֹי, for גּוֹיִ (S. I and VI; L. Pr. cl. I, sp. 1); plur., גּוֹיִים, the Nations, Heathen.

Perfect, to be, הֵכֵן. Hence, הֵכֵן, m. (S. VIII; L. Pr. cl. II, f. 3 or 4), Perfect.

Perish, Pass away, to, 1) אָבַד (See Part I, Ex. LI); Hiphil, to Destroy; Niphal,

to be Destroyed. 2) to Perish (Part I, Ex. XXVII), נָפַע; see, to Die.

Perpetual, הַמָּיִד, m. (S. III; L. Augm. II, cl. VI); from מָדַד, to Extend, of time and space. Perhaps allied to מוֹט, to move on, continue. מֵד, m. (S. VIII; L. Pr. cl. I, sp. 2, or 3, or 4), a Garment; esp., a white one.

Perverse, Froward, נָלוּז, part. Niphal of לָוַז, to bend, turn. 2) עָקַשׁ, m. (S. VIII; L. Augm. II, cl. I, f. 1). Root, עָקַשׁ, to twist, pervert.

Pervert, to, סָפַח, only in Piel. 2) to Pervert (judgment); see, to Turn, 2).

Pestilence, a; see, to *Speak*.

Pharaoh, פַּרְעֹה, for פֶּרְעֹה, a title of the kings of Egypt. Acc. to Josephus (Archæol. 8, 6, 2), it signifies, king. Also in Hebr., פָּרַע, to lead, be over.

Phichol, פִּיכֹל, m. Perhaps from פָּח and כֹּל, כֶּלֶה.

Philistine, a, פִּלְשֹׁתִי.

Piece of silver; see, *Silver*.

Pierce through, Perforate, to, 1) חָלַל, to be pierced through, Pual. Hence, a Flute, Pipe, חָלִיל, m. (S. III; L. Pr. cl. II, f. 5); because it is perforated. Profane, חָלַל, m. (S. IV). חָלַל, in Hiphil, to Begin. 2) גָּזַב. Also, to cut asunder, to distinguish; hence, to Call (by name). Again, to Curse. A Woman,

Female, נְקִבָּה, f. (S. XI; L. Pr. cl. II, f. 3), as a distinction of sex, Gr. *θηλυς*.

Pillar, a; see, to *Stand*.

Pine away, to, נָחַק, Niphal.

Pipe, *Flute*, a; see, to *Pierce through*.

Pison, the, פִּישׁוֹן, one of the four rivers of Paradise; prob. a river of Africa: acc. to Josephus (Archæol. 1, 2), the *Ganges*; acc. to others, the *Phasis*.

Pit, a; see, *Well*.

Pitch, כָּפַר, m. (S. VI; L. Pr. cl. I, sp. 5). Hence a denominative verb, כָּפַר, to *Pitch*; with any thing, כּ.

Pitch a camp, *Encamp*, to, חָנָה. Hence, כִּמְחָה, m. also fem., (S. IX; L. Augm. II, cl. IV), a *Camp*.

Place, a; see, to *Rise*.

Place, to, שָׁית; upon any thing, כּ; to set up, erect upon any thing, לְ שָׁית. Hence שָׁית, m. (S. I; L. Pr. cl. I), *Dress*, *Attire*.

Plain, a; see, to *Bring*, 6).

Plane-tree, the, עֵרְמוֹן, m.

Plant, to, 1) שָׁתַל; hence, שְׁתָּל, m. (S. I; L. Pr. cl. II, f. 5), a *Settling*, *young plant*. 2) גָּמַע. Hence, a *Plantation*, מִטָּע, m. (L. Augm. II, cl. IV, f. 5).

Plead, to, רִיב; against any one, לְ. Hence, a *Cause* (that is pleaded), *Strife*, *Contention*, רִיב, m. (S. I; L. Pr. cl. I); plur., יָיִם and יָוִת.

Pleasant or agreeable, to be, נָעַם.

Pleasure or Delight in, to have or take, to be *Pleased*, to *Delight in*, to be *Willing*, נָחַץ (Tseri final vowel, S. § 181; L. art. 188, 2). *Pleasure*, *Will*, נָחַץ, m. (S. VI; L. Pr. cl. I, sp. 3).

Pleasure, *Delight*, *Favour*, נָחַץ, m. (S. III; L. Augm. II, cl. X); from נָחַץ, to be *pleased*.

Ploughman, a, מְחַר, m. (S. I; L. Augm. I. cl. I, f. 4); from מְחַר, to *plough*.

Poor man, a; see, *Affliction*.

Poor, *Needy*, מְבִיּוֹן, m. (S. I; L. Augm. II, cl. X). From מְבִיּוֹן, to *wish*, *need*. 2) a *Poor Man*; see, *Affliction*.

Porch a; see, *Dumb*.

Porter, a; see, *Gate*.

Portion, a; see, *Path*.

Possession, a, 1) מִחְזָה; see, to *Lay hold of*. 2) יִרְשָׁה; see, to *Inherit*.

Posterity, 1) מוֹלָדֶת; see, to *Bear* (children). 2) יָרַע; see, to *Sow*.

Pot, a; see, to *Depart*.

Potter, a; see, to *Form*.

Pound, to, שָׁחַק.

Pour out, to, 1) שָׁפַךְ. 2) יָצַק (נָצַק); see Part I, Ex. LIV).

Portray, to, חָקַק; prop., to *engrave*, *cut in*, e. g., laws on a table. Hence, חָק, m. (S. VIII; L. Pr. cl. I, sp. 5). חָקָה, f. (S. X), a *Law*.

Power, עֹז, m. (S. VIII; L. Pr. cl. I, sp. 5); with suff., עָזָי; from עָזַז, *to be strong*.

Praise, to, 1) *to praise from thankfulness*; see, *to Thank*. 2) = *to celebrate*; see, *to be Mad*. 3) = *to sing praises*, זָמַר, only in Piel. Hence, מְזַמְּרִים, m. (S. I; L. Augm. II, cl. IV, f. 4), *a song of praise, a Psalm*. 4) = *to honour*; see, *to be Honourable*. 5) שָׁבַח, any one, בָּ; only in Piel and Hithpael (the latter, Part I, Ex. XXIII). *Praised be!*, בָּרַיְךְ; see, *to Kneel down*.

Pray, to, פָּלַל, Hithpael. Hence subst., *a prayer*, תְּפִלָּה, f. (S. X; L. Augm. II, cl. VI). 2) *to worship* (Part II, Ex. XXVIII), נָשַׁח, Hithpael. N.B. *I pray*, נָא, after an imperative or future; e. g., *Stand up I pray*, קִם־נָא: it answers to the Latin, *quæso*, and the Greek optative.

Present, Gift, a, מִנְחָה, f. L. Pr. cl. I, f. 4). Root, מָנַח, *to present*. 2) *a meat offering*; the same.

Press together, to, דָּבַק, esp. the lips: also, *to Wink* with the eyes. Pual, *to be Formed*, prop., a metaphor taken from a potter, who when about to form a vessel, with his fingers pressed together tears away a piece from the clay.

Prey, Booty; see, *Spoil*.

Priest, a, כֹּהֵן (כֹּהֵן), m. (S. VII; L. Pr. cl. II, f. 9).

Prince, Princess; see, *Chief*.

Prison, a, בֵּית־פְּלִאִים, plur. בְּתֵי־פְלִאִים. From בֵּית and פְּלִא.

Prisoner, Captive, a; see, *a Band*.

Profane; see, *to Pierce through*.

Property, Substance, Possession, רְכֻשׁ, m. (S. I; L. Pr. cl. II, f. 8). Root, רָכַשׁ, *to get, gain, acquire*.

Prophesy, Foretell, to, נָבֵא, Niphal; construed with the accusative or with לְ: prop., *to speak softly*. Hence, נְבִיא, m. (S. III; L. Pr. cl. II, f. 5), *a Prophet*.

Proud, to be, פָּוֵשׁ.

Proverb, a, מָשָׁל, m. (S. IV; L. Pr. cl. II, f. 2). Root, מָשַׁל, *to make like, to liken*; therefore prop., *a likeness, similitude*. This verb must not be confounded with מָשַׁל, *to rule*.

Prudence; see, *to Understand*.

Prune, to; see, *to Lop*.

Psalm, a; see, *to Praise*.

Purify, to; see, *to Cleanse*.

Purpose, Intention, a *Lying in wait*, צִדָּה, f. (S. X; L. Pr. cl. II, f. 5); from the root, צָדָה, *to lay snares*.

Purse, a, כִּיס, m. (S. I; L. Pr. cl. I); cognate with כֹּס, *a bowl*.

Pursue, Persecute, to, דָּרַךְ; after any one, אַחֲרָי.

Put or Reach forth the hand, to; see, *to Send*.

Q

Queen, a ; see, *to Rule*.

Quench, to, קָדַח; *to be extinguished*, Pual.

Quiver, a, אֶשְׁפָּה, f. (S. XII; L. Pr. cl. I, sp. 1).

R

Rahab, רָחַב. Prop., *the Insolent, Proud*, from רָחַב, *to act insolently*.

Rain, גָּשָׁם, m. (S. VI; L. Pr. cl. I, sp. 4). Arab., גֶּשֶׁם, *to fall heavily upon*.

Raise, Lift up, Bear, Take (a name in vain), *to*, נָשָׂא; *upon*, עָל. Hiphil, *to cause to bear*.

Ram, a, אֵיִל, m. (S. VI; L. Pr. cl. I, sp. 1). Root, אֵיִל, *to be strong*. From the same root, אֵיִל, m. (S. II; L. Augm. I, cl. I, f. 4), *a Stag*.

Ramah, רָמָה; the name of several towns in Palestine. Root, רָם, *to be high*; therefore רָמָה, *a high place*.

Ransomed, the, פְּדוּיִים, part. pass. of פָּדָה = גָּאֵל, *to Redeem*.

Razor, a, רָעַר, m. (S. VI; L. Augm. II, cl. VI, f. 10).

Reach or Put forth the hand, to ; see, *to Send*.

Reap, to, קָצַר; prop., *to cut off or away*, esp., *corn*. Hence, *to mow or reap*. Hence, part., קָצֵיר, m. (S. VIII; L. Pr. cl. II, f. 9), *a reaper*. *Harvest*, קָצִיר, m. (S. III; L. Pr. cl. II,

f. 5.—*Short*, קָצֵר, m. (S. V; L. Pr. cl. II, f. 3).

Rebecca, רֵבֶכָּה, f.

Rebuke, Reproof, a, נִעְרָה, f. (S. XI; L. Pr. cl. II, f. 2).

Root, נָעַר, *increate*.

Recognise, Know again, to, נָכַר, Hiphil. In Piel it signifies, *to make strange*. Hence, נָכַר, m. (S. II; L. Augm. I, cl. II, f. 1), *a Stranger*, and, *a Strange land*.

Recompense, to, גָּמַל, construed with עָל. Hence, *Recompense*, גְּמוּלָה, m. (S. I; L. Pr. cl. II, f. 8).

Redeem, to, גָּאֵל.

Refuge, a, 1) מְשָׁנָה; see, *to be High*. 2) מִחְסָה, m. (S. IX; L. Augm. II, cl. IV), (Part I, Exx. XII and XXXII). Root, חָסָה, *to flee for safety*.

Reins, the ; see, *to be Finished*.

Rejoice, to, 1) שָׂמַח; *at or over any thing*, עָל. Active, *to make glad*, Piel. Hence, *Gladness*, שְׂמֵחָה, f. (S. XII; L. Pr. cl. I, f. 4). 2) *to Rejoice*, עָלָה; *at or over any thing*, בָּ. 3) *to Rejoice, be Joyful*, גִּילָה (גִּיל).

Relate, Tell, to, 1) see, *to Number*. 2) see, *to Shew*.

Remain, to, 1) יָתַר, Niphal. Hence, *The Rest, Remainder*, יִתְרָה, m. (S. VI; L. Pr. cl. I, f. 4) ; also, *excellence, dignity*. Hence, יִתְרוֹ, *Jethro*, the father-in-law of Moses, prop.,

his excellence; חוֹתִיר, *Hothir*. 2) שָׂאָר, Niphal. 3) שָׂבַן.

Remember, Think upon, to, זָכַר; with an accusative (אֶת) of the person thought upon. Subst., זָכָר, m. (S. VI; L. Pr. cl. I, f. 4), *a Memorial*. 2) from זָכַר, seems to be formed a noun denominative, זָכָר, m. (S. IV; L. Pr. cl. II, f. 2), that which is prized, that which excels, *the Male* (*mas*, ἀρσεν), as a distinction of sex. *Male*, זָכָר, m. (S. III; L. Pr. cl. II, f. 7). The proper name, *Zacur*, זַכּוּר.

Remove from a place, to; see, *to Draw out*.

Rend (a garment), *to*, קָרַע.

Reply, to; see, *to Answer*.

Reproach; see, *to Winter*.

Reproof, a; see, *Rebuke*.

Reprove, to, יָכַח, Hiphil. Kal obsolete; prop., *to prove*.

Rest, to, שָׁבַת, *to cease*. Hence, *the Sabbath*, שַׁבָּת, f. (S. II), contracted from שַׁבְּתָת, construct form שַׁבַּת (Gr. σαββατον). *Rest*, שָׁבַתוֹן, m. (L. Augm. II, cl. X). 2) *to rest, lie down, of animals, to rest with their fore-legs stretched out*, פָּדַח. 3) *to rest or cease from any thing*, שָׁקַט. 4) *the Rest, Remainder*; see, *to Remain*.

Return, to, שׁוּב; *to any thing*, אָל. Hiphil, *to Bring back*. *Shubael*, שׁוּבָאֵל, prop., *God returneth*.

Reveal, to, גָּלַח.

Revenue; see, *to Come*.

Rib, a, רִיבָה, f.; construct forms רִיבָה and רִיבָה. Plur., רִיבָה, construct form רִיבָה.

Rich, Splendid, Magnificent; see, *to be Honourable*.

Riches, Wealth, 1) עֲשָׂר, f. (S. VI; L. Pr. cl. I, sp. 5). 2) רְכוּשׁ; see, *Property*.

Riddle, a, רִידָה, f. (S. X). From רִיד, Arab., *to bend or turn away*.

Right hand, the, יְמִין, m. (S. III; L. Pr. cl. II, f. 5). prop., *the right side*: and the same word for, *on the right hand*. 2) *the South*; for in pointing out the quarters of the heavens, the Hebrews stood with their faces towards the east (קֶדֶם), and then the South was to their right side, (יְמִין), the North to their left, and the west behind them.

Righteous, to be, צַדִּיק. Hence, adj. and subst., *Righteous* and *a Righteous person*, צַדִּיק, m. (S. VI; L. Pr. cl. I, sp. 4), צַדִּיק, m. (S. I; L. Augm. I, cl. I, f. 3). *Righteousness*, צַדִּיק, m., and צַדִּיקָה, f. (S. XI; L. Pr. cl. II, f. 2). The proper name, *Zadok*, צַדִּיק, prop., *the Righteous*. 2) *Righteous*; see, *to Bless*, 2).

Ring, a, טַבַּעַת, f., plur. טַבַּעוֹת; esp., *a ring with a signet, a signet*.

Rise, Stand up, to, קוּם. Part., קוּם, m. (S. I; L. Pr. cl. II, f. 2), *an adversary*. In

the Hiphil, *to cause to stand, to establish*; e. g., a covenant. *Height*, קוֹמָה, f. (S. X; L. Pr. cl. I, sp. 1). *An elevated place*, and gen., *a place*, מָקוֹם, m. (S. III; L. Augm. II, cl. IV); *at the place where*, בְּמָקוֹם אֲשֶׁר. 3) *to Rise (in the morning)*, נִשְׁבָּח, in Hiphil. A derivative from שָׁבַח, *a shoulder, to employ the shoulders, put one's self in action*. 4) *to Rise*, (of the sun), זָרַח; prop., *to shine, begin to shine*.

River, Stream, a, נָהָר, m. (S. VI; L. Pr. cl. II, f. 2). From, נָהַר, *to flow*. Cognate with נָהַר is נָהַר, *to shine*: hence, נֶר, m. (S. I; L. Pr. cl. II, f. 9), *a Lamp*. Hence perhaps the name *Nahor*, נָחוֹר. 2) see, *Valley*. 3) see, *to Part*. 4) see, *to Go up*.

Roar, to, (of a lion), נָהָם; *after any thing*, לְ. 2) see, *to Drive away*.

Roaring, a, שִׁנְאָנָה, f. (S. XI; L. Pr. cl. II, f. 2), of lions; of persons, *a Groaning*. Root, שָׁנַח, *to roar*.

Rock, a, 1) i. e. *a rock, stone*, סֶלֶע, m. (S. VI; L. Pr. cl. I, sp. 1). 2) figuratively, i. e., *a Defence, Protection*, צִוָּר, m. (S. I; L. Pr. cl. I, sp. 5).

Rod, a, חֹטֶר, m. (S. VI; L. Pr. cl. I, sp. 5), (Part I, Ex. LVIII).

Rod, Staff, Sceptre, a, שֵׁבֶט,

m. (S. VI; L. Pr. cl. I, sp. 4; see, L. art. 150, 2); also, *a Tribe*.

Roll, to, גָּלַל; *to any thing*, אָל.

Romamthi-eser, רִמְמַתִּי עֶזֶר; from רָמַם, *to be high*, and עֶזֶר, *help*.

Roof, a, גָּג, m. (S. III; L. Pr. cl. II, f. 2); esp., *a flat rōof*, such as is usual in the East.

Root, a, שֹׁרֵשׁ, m. (S. VI; L. Pr. cl. I, sp. 5); plur., שְׂרָשִׁים (shōrashim).

Rooted out, to be, נִנְחַשׁ, Niphil, originally used only of plants.

Row, Order, Series, a, טוֹר, m. (S. I; L. Pr. cl. I, sp. 5).

Rule, to, 1) מָלַךְ, prop., *to be strong*; *over any one*, עָל. Hence, *a King*, מֶלֶךְ, m. (S. VI; L. Pr. cl. I, sp. 1). *A Queen*, מַלְכָּה, f. (S. XII). *A Dominion, Kingdom*, מַלְכוּת, f. Respecting the termination רִית, see, S. § 319 (b) Note 2; and L. art. 137, 2, 2. Hence, *Melchizedek*, מֶלֶךְ צִדֵּק, prop., *my king of righteousness*. 2) *to rule with power, be tyrant*, מָשַׁל. 3) *to rule despotically*, רָדָה; *over any one*, בְּ.

Ruler, a, שֹׁלֵיט, m. (S. I; L. Augm. I, cl. I, f. 3). From שָׁלַט, *to Rule*.

Ruth, a, רוּת, f.

S

Sabbath, the; see, *to Rest*.

Sacrifice, a; to bring or offer as a *Sacrifice* or burnt offering; see, to *Go up*.

Saddle, to, שָׂבַע, prop., to bind.

Safely, Securely; see, to *Trust*.

Salvation; see, to *Help*.

Sand (of the sea); see, *Strength*.

Sarai and Sarah; see, *Chief*.

Satan, שָׂטָן, m., usually with the article; the *adversary*, from שָׂטָן, to be an enemy to.

Satisfy, to, שָׂבַע, Hiphil. In Kal, to be satisfied. Subst., the *Full*, שָׂבַע, m. (S. VI; L. Pr. cl. I, sp. 5).

Save, to; see, to *Help*.

Say, to, אָמַר; to say to any one, אָמַר and אָמַר. Hence subst., *Speech*, אָמַר, m. (S. VI; L. Pr. cl. I, sp. 5); אָמַרָה, f. (S. XII; L. Pr. cl. I, sp. 4). An *Amorite*, אָמֹרִי, m., a dweller on the heights, from the probable primitive signification of אָמַר, to project.

Scarlet garment, a, אָשָׁף, m. (S. I).

Scatter abroad, to, יָרָה; in Piel frequently of the dispersion of a people (Part II, Ex. XXI). 2) to *Scatter*, יָרָה. 3) to be *Scattered*; see, to *Spread out*.

Sea, the, יָם, m. (S. VIII; L. Pr. cl. II, f. 1 or 2); frequent in the plural, even of one sea.

Seal, to, חָתַם.

Season, a; see, to make an *Appointment*.

Seat, a; see, to *Cover*.

Second; see, a *Year*.

See, Look, to, רָאָה. Part. רָאָה, a *Seer*. Niphal, to shew itself, to appear. A *Vision, Sight, Appearance*, מַרְאֶה, m. (S. IX; L. Augm. II, cl. IV, f. 7).

Seed, Posterity; see, to *Sow*.

Seed-time; see, to *Sow*.

Seek, to, 1) בָּקַשׁ, Kal, and esp. Piel; e. g., in a book, מִצֵּל סֵפֶר. 2) דָּרַשׁ, esp., to seek carefully.

Segub; see, to be *High*.

Sell, to, 1) מָכַר. 2) of *Corn*; see, to *Break*.

Send, to, שָׁלַח; to any one, אָל. To *Reach or Put forth the hand*, שָׁלַח יָד, after or to any thing, אָל, לָ, קִי. From this verb is derived, שָׁלַחַן, m. (S. II; L. Augm. II, cl. X), a *Table*.

Separate, to, actively, פָּרַד, Hiphil; to *Separate itself*, as a neuter verb, Hithpael. A *Mule*, פָּרָד, m. (S. VI; L. Pr. cl. I, sp. 4).

Serpent, a, נָחָשׁ, m. (S. IV; L. Pr. cl. II, f. 2). Hence a denominative verb, נָחַשׁ, to foretel future events from an observation of serpents. From this word appears to be derived נִחְשָׁן, *Nashan*, about i. q., ἀπομαντεύς, *augur*.

Servant, a, 1) עֶבֶד; see, to

Minister to. 2) מִשְׁרָת, m. (S. VII; L. Augm. II, cl. IV, f. 12), part. Piel of שָׂרַת.

Serve, Minister to, to, עָבַד, with an accus. of the person. Hence, *a servant, slave,* עָבֵד, m. (S. VI; L. Pr. cl. I, sp. 1). *Service, bondage,* עֲבָדָה, f. (S. X; L. Pr. cl. II, f. 10).

Serve up (food), to; see, to Set.

Set, to, 1) i. q., *to Place,* יָצַב; *see, to Erect.* 2) שָׂם = *to lay, as, to lay a book upon the table; to appoint, a king; to serve up (food); gen., to prepare, gird about.* 3) *to Set (of the sun); Sunset; see, to Come.*

Settle, to; see, to Sit down.

Seven, שֶׁבַע, m., שֶׁבַע, f., construct form שֶׁבַע; *Seventy,* שִׁבְעִים; *The seventh,* שֶׁבַעִי, m.; *Sevenfold,* שֶׁבַעֲרִים; (S. §§ 395, 396, Par. XXVIII (p. 233); L. art. 181). 2) From שֶׁבַע is derived the denominative verb שָׁבַע, in Niphal, *to Swear*, because the number seven was a sacred number among the Jews.

Shade, Shadow, a, צֶל, m. (S. I; L. Pr. cl. I, sp. 2 or 3), (from a root, צָלַל, *to be shaded*); also, צֶלֶל, m. (S. I; L. Pr. cl. I, sp. 3). Allied to this root is the Syriac צַלַּם, *to form, paint*; whence, צֶלֶם, m. (S. VI; L. Pr. cl. I, sp. 1), *An Image*: hence, צֶלֶמֶת, f., *the Shadow of death*. This word is usually

considered a compound form צָל and מָוֶת (*death*): others think it wrongly pointed for צֶלֶמֶת.

Shake out, to; see, to Drive away.

Shame, make ashamed, to, בֹּשַׁע, Hiphil. Cognate with שָׁשׁ, which in Hiphil signifies, *to shame, make ashamed.*

Sharpen, to; see, to make Bright.

Sheaf, a; see, Dumb.

Shear, to, גָּזַח.

Sheep, a, צֹאֵן, m. (S. I). Collectively also for the plural.

Shepherd, a; see, a Pasture.

Shew, tell, declare, relate, to, נָגַד, Hiphil. Hence, נֶגֶד (that which lies) *before, opposite to, over against, coram, in conspectu*, also, לְנֶגֶד. This preposition takes suffixes; therefore, *before me,* נֶגְדִי (S. § 407, Note; L. art. 171, 9).

Shield, a; see, to Watch.

Shiloh, שִׁילֹה and שֵׁלָה. The name of a town in the tribe of Ephraim.

Shine, to; Shining; see, to be Bright.

Ship, a, סִפָּה, (S. VI; L. Pr. cl. I, sp. 5); also collectively.

Shoe, a, נֶעֱל, c. (S. VI; L. Pr. cl. I, sp. 1); to be used in the dual.

Short; see, to Reap.

Shoulder, a, כֹּתֵף, m. (S. V; L. Pr. cl. II, f. 3); construct form, כֹּתֵף.

Shout, to; Shout, a; see, Evil.

Shouting, a, שֹׁרֵק, from שָׁקַח, *to Shout.*

Shubael; see, to Return.

Shur, שֹׁר, a town on the borders of Egypt towards Palestine. Acc. to Josephus it is Pelusium.

Shushan, שֹׁשָׁן, the capital of Susiana, and winter residence of the kings of Persia.

Shut up, Close, to, סָגַר; *to be shut up,* Pual.

Side, on this, on that; see, to Pass over.

Sight, a; see, to See.

Sign, a, אֵימָה, m. and f. (S. I; L. Pr. cl. I, sp. 1). Plur., אֵימֹת. Root, אָמַח, *to turn in, dwell.* אֵימָה, f. אֵימָה, esp., prophetic proof. From the same root, אֵי (for אֵימָה) m. (S. VIII; L. Pr. cl. I, f. 3), *an Island*, place where ships put in.

Signet, a; see, Ring.

Sihon, סִיחֹן.

Silent, a; see, Eternal.

Silver, a piece of Silver, Money, כֶּסֶף, m. (S. VI; L. Pr. cl. I, sp. 4). Root, כָּסַף, *to be pale*, in Arabic. כֶּסֶף, as a piece of silver or shekel, is used with numbers, collectively, in the singular.

Sin, 1) עָוֹן; *see, to Act wickedly.* 2) פָּשַׁע, m. (S. VI; L. Pr. cl. I, sp. 1), (Part I, Exx. VIII and XV), from פָּשַׁע, *to revolt, fall away from God.*

Sin, Err, to, (also, to miss a mark aimed at), נָסָה; *against any one,* לְ. Piel, *to cleanse (from pollution), to ex-piate.* A Sinner, נֹסֵף, m. (S. I; L. Augm. I, cl. I, f. 4).

Sinai, סִינַי. A chain of mountains in Arabia, consisting of several peaks, the two principal of which were called Horeb (חֹרֵב), now Sinai; the other Sinai (סִינַי), now the mountain of St. Catherine.

Sing, to, שָׁיר; a Song, שִׁיר, m. (S. I; L. Pr. cl. I).

Sister; see, Brother.

Sit down, Settle, Dwell in, Inhabit, to, יָשַׁב (Part I, Ex. LII). Part. יוֹשֵׁב, m. (S. VI; L. Pr. cl. II, f. 9), a Dweller, Inhabitant.

Six, שֵׁשׁ, m., שֵׁשׁ, f. For the construct forms see the Grammars. *The Sixth,* שֵׁשִׁי, m. *Sixty,* שִׁשִּׁים (S. §§ 395, 396, and Par. XXVIII (p. 233); L. art. 181).

Slaughter, Slay, Kill, to, 1) טָבַח. 2) שָׁחַט.

Slave, a, 1) e. g., a Servant, עֶבֶד; *see, to Minister to.* 2) שִׁבִּי, m. (S. VI; L. Pr. cl. I). A female slave, שִׁבִּיָּה, f. (S. X). Root, שָׁבַח, *to take captive; see, Joshbekashah.*

Slay, to, חָרַג, esp., with the sword; hence,, חוֹרֵג, m. (S. VII; L. Pr. cl. II, f. 9), a Slayer.

Sleep, to, יָשָׁן (Verb פ"י of the second class; comp. Part I,

Ex. LIII). Hence, *Sleep*, שָׁנָה, f. (S. XI; L. Pr. cl. II, f. 3).

Slide, to, מָצַד.

Sling, to, קָלַע; *at any thing*, אָל.

Smite, to, 1) נָכַח, only in Hiphil, הִכָּה. *A Wound*, מַכָּה, f. (S. X; L. Augm. II, cl. IV). 2) שָׁלַח, Hiphil. 3) *to Smite the hindmost*, נָנַב, Piel; prop., *to cut off the tail*, from נָנַב, m., *a tail*.

Smoke, עָשָׁן, m.; construct form, עֲשָׁן, as if from עָשָׁן.

Smooth, to make, esp. the tongue, חָלַק, Hiphil. In Kal, *to be Smooth*. Also, *to Distribute*, Hithpael; *to Divide*, Piel; *to be Divided into*, Hophal, with לָ. —Subst., חֶלֶק, m. (S. VI; L. Pr. cl. I, sp. 3), *a Part, Portion*. מַחְלֵקֶת, f. (S. XIII; L. Augm. II, cl. IV), *a Course* (of Priests or Levites).

Snare, a, 1) מוֹקֵשׁ, m. (S. VII; L. Augm. II, cl. IV, f. 7). From יָקַשׁ, *to lay snares*. 2) = *Cord*, חֶבֶל, m. (S. VI; L. Pr. cl. I, sp. 1 and 2).

Sodom, סֹדֹם; LXX, Σόδομα.

Sole of the foot, the, esp. *the hollow part*, כָּף, m. (S. VIII; L. Pr. cl. I, sp. 1). Root, כָּפַף, *to bend*, therefore כָּף, prop., *the curvature, hollow*. כִּפָּה, f. (S. X; L. Pr. cl. I), *a Branch*.

Son, a, 1) see, *to Build*. 2) see, *to Bear* (children).

Soul, Life, נַפֶּשׁ, c. (S. VI; L. Pr. cl. I, sp. 1).

Sow, to, זָרַע; hence, *Seed, Posterity*, also, *seed-time*, זָרַע, m. (S. VI; L. Pr. cl. I, sp. 1). *Jezreel*, יִזְרְעֵאל (*God soweth*, זָרַע אֵל, 1) a town in the tribe of Manasseh, for a long time the residence of the kings of Israel. 2) a district in the hill country of the tribe of Judah.

Spare, to, 1) חָשַׁו, *to hold or keep back*. 2) חָמַל, *to be compassionate, merciful*. 3) נָקָה, Piel; prop., *to declare innocent*.

Speak, Talk, to, דָּבַר, esp. in Piel; prop., *to drive before one's self*. Hence, דָּבָר, m. (S. IV; L. Pr. cl. II, f. 2), *a word*. דְּבָרָה, m. (S. VI; L. Pr. cl. I), *a Pestilence*, prop., *a thing which pursues us*. From the same root appears to be derived, a) דְּבָרָה, f. (plur., דְּבָרִים), *a Bee*. b) מִדְבָּר, m. (S. II; L. Augm. II, cl. IV, f. 1), *a Wilderness*, prop., *a place in which cattle are driven, a pasture*. c) דְּבִיר, *Debair*, a city of Judah. 2) *to Speak*, קָלַל. Hence, בִּלְלָה, f. (S. X; L. Pr. cl. I), (plur., יָלַל), *a speech*.

Spear, Lance, esp. *a Javelin*, כִּידוֹן, m. (S. I). Etymology uncertain. Is it a noun in יָן (L. Augm. II, cl. X), from כִּיד, *to destroy*?

Speech, 1) אָמַר, m. (S. VI; L. Pr. cl. I, sp. 5), (Part I, Ex. XLII); אִמְרָה, f. (S. VIII;

L. Pr. cl. I, sp. 4). 2) מִלָּה; see, to *Speak*.

Spirit; see, *Breath*.

Spittle, רִיר. Root, רִיר, to drop spittle.

Spoil, prey, booty, שָׁלַל, m. (S. IV; L. Pr. cl. II, f. 2); from שָׁלַל, to draw out, to spoil.

Spoil, to, 1) see, to *Take* violently. 2) כָּזַז.

Spread out, Spread abroad, to, 1) פָּרַץ; see, to *Break*. 2) פִּיץ; see, to *Dash*. 3) to stretch out, פָּרַשׁ, prop., to divide, separate; Niphal, to be separated or scattered, to spread abroad. Cognate with פָּרַשׁ is פָּרַס, to deal out.

Spring or Well of water, a, 1) מוֹצֵי מַיִם; see, to *Go out*. 2) עֵין מַיִם, prop., an eye of water; see, *Eye*.

Spring, Leap, to, 1) קָפַץ, Piel. In Kal, to draw together. 2) זָרַק; see, to *Scatter*.

Spring, Fountain, a, 1) מַעְיָן; see, *Eye*. 2) רֹאשׁ; see, *Head*. 3) מְקוֹר, m. (S. III; L. Augm. II, cl. IV). From קוֹר, to dig for water; in the Hiphil, to spring forth.

Sprinkled, to be, בָּזַח.

Spy out, to; see, to *Dig*.

Stag, a; see, *Ram*.

Staff, a, 1) שֶׁבֶט; see, *Rod*. 2) מַטֵּה; see, to *Turn*.

Stain, to, נָאָל, not to be confounded with either נָאָל, to demand back, or, נָאָל, to reject.

Stake, a; see, *Nail*.

Stand, to; *Endure, to*, עָמַד.

A Pillar, עֲמֹד, m. (S. I; L. Augm. I, cl. I, f. 2).

Stand up, to; see, to *Rise*.

Star, a, כּוֹכָב, m. (S. II; L. Augm. I, cl. II, f. 3).

Steal, to, גָּנַב; hence, גְּנֵבָה, f. (S. XI; L. Pr. cl. II, f. 3), *Theft*.

Stem (of a tree), a, (Part I, Ex. LVIII), גֵּזַע, m. (S. VI; L. Pr. cl. I, sp. 4).

Step, a, צָעַד, m. (S. VI; L. Pr. cl. I, sp. 1). Root, צָעַד, to pace, step.

Step-father, a; see, *Heat*.

Still, to, שָׁכַח, Hiphil. Kal, to assuage, of water.

Stone, a, אֶבֶן, f. (S. VI; L. Pr. cl. I, sp. 1). Root, Arab., אֶבֶן, to be thick.

Stop up, to, קָכַר (comp. קָכַר, to shut up, close); to be *Stopped*, Niphal.

Stork, the; see, *Mercy, Kindness*.

Stranger, a, 1) גֵּר, m. (S. I; L. Pr. cl. II, f. 3). From גֵּר, to dwell in a foreign land. 2) a *Stranger*; a *strange land*; see, to *Recognise*.

Stream; see, *River*.

Strength, 1) כֹּחַ, m. (S. I; L. Pr. cl. I). 2) חֵזֶק, m. (S. VI; L. Pr. cl. I, sp. 1). Root, חָזַק, to turn; Hiphil, to cause to tremble, to be strong, numerous. Hence, חֲזֹק, m. (S. I; L. Pr. cl. I, sp. 1), *Sand (of the sea)*. *Havilah*,

חַוִּילָה. 3) חֲזַק; see, *to be Strong*.

Strengthen, to, חֲזַק, Piel; in Kal, *to be strong*.

Stretch out, to; see, *to Spread out*.

Stretched out, to be; see, *to Turn, 2*.

Strife; see, *to Plead*.

Strike, to, חָנַק; prop., *to clap the hands*: hence, *to drive or hammer in the nails of a tent*. Also, *to blow with the trumpet*.

Strong, to be, 1) עָזָז. 2) נָבַר (Part I, Ex. XXVIII). Hence, *a Hero*, גִּבּוֹר, m. (S. I; L. Augm. I, cl. I, f. 3); and נָבַר, m. (S. VI; L. Pr. cl. I), *Victory*. 3) חֲזַק; Piel, with לֵב, *to harden the heart*. Hiphil, *to make strong, to hold, to harden (the heart)*. Subst., *Strength*, חֲזָקָה, m. (S. VI; L. Pr. cl. I); with suff., חֲזָקָתוֹ.

Stumble or Fall, to cause to, כָּשַׁל, Hiphil; *at any thing*, כָּ, Kal, *to Stumble*.

Subdue, to, 1) כָּבַשׁ; prop., *to tread under foot*. 2) רָגַד; prop., *to extend, stretch out on the ground*.

Substance, Possession; see, *Property*.

Subtilty, Guile, Deceit, מְרִמָּה, f. (S. X; L. Augm. II, cl. IV, f. 1). Root, רָמָה, *to throw*; Piel, *to deceive*. *A Lie*, רִמְיָה, f. (S. X; L. Pr. cl. II, f. 5). From this

root seem to be derived, *Jeremoth*, יֵרֵמוֹת, and, *Jeremiah*, יֵרֵמְיָהוּ.

Suck (the breast), to, יָנַק; *to Suckle, give suck*, Hiphil.

Summer, צִיָּה, m. (S. VI; L. Pr. cl. I, sp. 1).

Sun, the, שֶׁמֶשׁ, comm. (S. XI; L. Pr. cl. I, sp. 4). Hence most prob., *Samson*, שָׁמְשׁוֹן (formed with the termination שֶׁן, L. Augm. II, cl. X). Josephus (Archæol. 5, 10), perhaps incorrectly, explains this word by *ισχυρός*, to which the exploits of Samson might have given occasion.

Support, to, סָמָה.

Surface a; see, *to Turn, 1*).

Swallow up, to, בָּלַע. *Balaam*, בִּלְעָם, for בָּלַע עָם, *absorption populi*. LXX, Βαλαάμ.

Swear, to; see, *Seven*.

Sweet, to be, 1) מָתַק. Hence, מִתְּרוֹק, m. (S. III; L. Pr. cl. II, f. 10), *Sweet*. 2) מָלַץ, Niphal (Part I, Ex. XX); prop., *to be smooth*.

Swelling, a, שָׁחִין, m. (S. I; L. Pr. cl. II, f. 6). Root, שָׁחַן, *to be inflamed*.

Sword, a; see, *a Waste place*.

Syria, אֲרָם. This Aram comprehended also the country of Mesopotamia. Etymology: from אֲרָם = רוּם, *to be high*? *Highland*. *A Syrian*, אֲרָמִי, m. (S. I; L. Augm. II, cl. VIII).

T

Tabernacle, a; see, *Tent*.

Table, a; see, *to Send*.

Take, to, i. e., 1) to Receive, לָקַח. See, S. § 254 (3) (c) Note; L. art. 198, 16. 2) to Take (a name in vain); see, to Raise. 3) to Take, capture, e. g., a city, לָכַד; to take alive, of things that have life. In Hithpael, to keep together. 4) to Take in possession, יָרַשׁ, (Verb, פִּי, Part I, Ex. LII). 5) to Take violently, rob, seize, spoil, גָּזַל. Hence, גְּזֵל, m. (L. Pr. cl. II, f. 3); construct form, גְּזֵל, Robbery, a thing taken away by violence.

Talent, a, גִּבְרָה, f. (S. II; see, § 320 (b) Note 2; L. Augm. III, cl. II). Root, כָּרַר, to be round; hence, a round stone, weight.

Talk, to; see, *to Speak*.

Teach, to; see, *to Learn*.

Teacher, a, 1) מוֹרֶה; see, to Throw. 2) שׁוֹפֵט; see, to Judge, 2).

Tear, Tear away, to, פָּרַק, Piel.

Tell, to; see, *to Shew*.

Tema, תִּמְאָה, the northern part of Arabia Deserta.

Temple, a; see, *to be Finished, 4).*

Tempt, bring into temptation, to, נָסָה, Piel.

Ten, עֶשְׂרֵה, m. construct form, עֶשְׂרֵת; עֶשֶׂר, f.—With other numbers, עֶשְׂרִי, m.,

עֶשְׂרֵה, fem.; as, thirteen, עֶשְׂרֵה עֶשֶׂר. Twenty, עֶשְׂרִים. The Tenth, עֶשְׂרִי. See, S. §§ 395—397; L. art. 181.

Tent, a, אֹהֶל, m. (S. VI; L. Pr. cl. I, sp. 5). Plur., אֹהֳלִים, and with prepositions, בְּאֹהֳלִים; as, בְּאֹהֳלִים. The Tabernacle of Congregation, אֹהֶל מוֹעֵד.

Terror, 1) אִימָה, f. (S. X; L. Pr. cl. I). Chald., אִים, to be terrible. 2) מַעֲרָעָה, f. (Part I, Ex. XXVI; L. Augm. II, cl. IV, f. 1). Root, עָרַע, to quake, be afraid.

Testimony, Witness; see, a Witness.

Than; see, Out of.

Thank, praise (from thankfulness), to, יָדָה, Hiphil. In Kal it signifies, to throw; the member of the body with which one throws, the Hand, יָד, c. (S. II; L. Pr. cl. II): it is sometimes, though rarely, masc. —From the Hiphil is derived the proper name, יְהוּדָה, Judah, (Gr. Ἰουδα), fem. as a country, masc. as the name of a tribe.

That, ὅτι, כִּי, also, Because. Allied to the Latin qui, (Pers., ki). Adversatively כִּי signifies for, γὰρ.

The, הַל. See, Part I, Ex. V.

Theft; see, to Steal.

Then, מָדָן.

Thence; see, There.

There, (ibi), שָׁם; lengthened,

שָׁמָּה. *Thence*, מִשָּׁם (שָׁם and מִן).

Thicket, *a*, סִבְכָּה, m. (S. I; L. Pr. cl. II, f. 1), and סִבְכָּה, m. (S. VI; L. Pr. cl. I, sp. 5); with suff., סִבְכוֹ. From, סִבְכָּה, to *entwine, interweave*.

Thigh, *a*, יָרֵךְ, m. (S. V; L. Pr. cl. II, f. 3). Dual, יָרֵכִים.

Thirst, מִצְמָה, m. (S. IV; L. Pr. cl. II, f. 2). Root, מִצְמָה, to *be thirsty*. *Thirsty* and *a thirsty person*, מִצְמָה, m. (S. V; L. Pr. cl. II, f. 3).

Thirty: see, *Three*.

This, הַזֶּה, with the article, הַזֶּה and הַלְזֶה (S. § 167); and fem., זוֹאת. See, Part I, Ex. VIII). *This—that, one—another*, הַזֶּה-הַזֶּה; plural, אֵלֶּה, rarely אֵל. This is allied to the article הַל, Arab., אַל.—*On this side—on that side*, מִזֶּה—מִזֶּה.

Thorn, Thistle, *a*, 1) סִיר, m. (S. I; L. Pr. cl. I). 2) קוֹץ, m. (S. I; L. Pr. cl. I, sp. 1).

Thou, אַתָּה, m., in pause, אַתָּה. Fem., אַתְּ. Plural, Ye, אַתֶּם, m., אַתֶּן, f., ἀπαξ λεγόμενον.—(S. §§ 164, 165; L. art. 145, 2, 3).

Thought, מַחְשְׁבָה, f. (S. XI; L. Augm. II, cl. IV, f. 1); from הִשְׁבַּח, to *bind together, colligere*. Hence the proper names: *Hashabiah*, הַשְׁבִּיחַי, *one who thinks on God*, יְהוֹי for יְהוֹיָה; *Heshbon*, הֶשְׁבּוֹן, a city of the Amorites.

Thousand, *a*, אֶלֶף, m. (S.

VI; L. Pr. cl. I, sp. 1). See, S. § 395 (d) Par. XXVIII (E); L. art. 181, 2.

Threaten, to, יִצַּח, prop., to *think, contrive*: hence, מִצְחָה, *Discretion*.

Three, m. שְׁלֹשָׁה, f. שְׁלוֹשׁ (S. § 395 (a); L. artt. 181 and 226, 3). *Thirty*, plural of the simple number (S. § 395 (c); L. art. 181, 2).

Throne, *a*; see, to *Cover*.

Throw or Cast, Cast or Throw down, Smite, Lay waste, to, 1) שָׁלַךְ, Hiphil. Hence, שָׁלָךְ, m. (S. IV; L. Pr. cl. II, f. 2), *the Pelican*. 2) to *Throw one's self down, to Fall down*, כָּרַע. 3) יָרָה; in Hiphil this verb signifies, to *Teach*. Hence, מוֹרֶה, m. (S. IX; L. Augm. II, cl. IV), a *Teacher*; and, תּוֹרָה, f. (S. X; L. Augm. II, cl. VI), a *Law*, especially *the Mosaic Law*. 4) to *Throw down*, שָׁמַט.

Thunder, רָעַם, m. (S. VI; L. Pr. cl. I, sp. 1). From רָעַם, to *thunder*.

Timber; see, *Tree*.

Time; see, *Until*.

Time, *a*, פַּעַם, c. (rarely masc.), (S. VI; L. Pr. cl. I, sp. 1); from פָּעַם, to *strike*. *Twice*, by the dual.

Timnath, תִּמְנַת, a town of Judah. *Timnath-serah*, תִּמְנַת-סֶרַח, compounded of תִּמְנַת and סֶרַח, *the Sun*; the latter word occurs also in Is. xix. 18, in connexion with צִיר.

Tingle, to, תִּינֵל, Hence, *Cymbals*, מִצְלִיתִים, dual (L. Augm. II, cl. IV).

To, 1) as a sign of the dative, ל; also, with an infinitive, as, *to see*, לִרְאוֹת; also, *in order to*, ל, as, *in order to pass over*, לַעֲבֹר. 2) *to*, i. e., *to-wards*, אֵל, also, ל.

To-day; see, *Day*.

Toil; see, *to be Weary*.

Tongue, a, לָשׁוֹן, com. (more freq. fem.) (S. III; L. Pr. cl. II, f. 10).

Tooth, a, שֵׁן, m. and f. (S. VIII; L. Pr. cl. I, sp. 2). Root, שָׁנַן, *to be pointed*.

Tortoise, a, צָב, m. (S. VIII; L. Pr. cl. II, sp. 2). Root, צָבַב, *to cover*.

Touch, to, נָגַע.

Tom, פִּשְׁתִּיתָה, f. (S. XII); in the plur., פִּשְׁתִּיתִים; prop., *Flax*. We also find the form, פִּשְׁתִּיתָה, m. (S. IX).

Tread, to, דָּרַךְ. Hence, דָּרָךְ, m. (S. VI; L. Pr. cl. I, sp. 1); also fem., *a Way*.

Treasure, a; *a hidden treasure*; see, *to Hide*.

Tree, a, עֵץ, m. (S. VII; L. Pr. cl. I, sp. 2); plur., עֵצִים; constr. form, עֵצָי.—The same word is used also for *wood*, *timber*; for 'firewood' the plural is used as denoting the pieces.

Tremble, to, רָעַד. 2) רָגַז.

Trespass, a, אִשָּׁם, m. (S. IV; L. Pr. cl. II, f. 2), אִשְׁמָה, f. (S. XII; L. Pr. cl. I, sp. 1). From אָשַׁם, *to be guilty*.

Tribe, a; see, *Rod*.

Troop, a, גִּדּוּר, m. (S. I; L. Pr. cl. II, f. 11); from גִּדַּר, *to assemble together in troops*.

Trouble, to; *Trouble*; see, *to be Narrow*.

Trouble, מְחַדָּח, f. (S. X; L. Augm. II, cl. IV). Root, חָדַח, מְחַדָּח, *to be disturbed*.

Troubled, to be, נִכְחַל, Niphal.

True; *Truth*; see, *to be Established*.

Trumpet, a, שׁוֹפָר, m. (S. II; L. Augm. I, cl. II, f. 3). Plur., שֹׁפָרִים. This instrument was shaped like a horn. LXX, κερατίνη, σάλπιγξ. *To blow with the trumpet*, הִקְנֵעַ.

Trust, to, בָּטַח; *in or upon any one*, בָּ. Hence, *Safely, Securely*, לְבִטָּח.

Try, to, בָּחַן; used esp. of men who try metal with fire, then applied to God.

Tubal Cain, תּוֹבֵל קַיִן.

Turn, Decline (as, the day), *Go away, to*, 1) פָּנָה; *to any thing*, אָל; also, *to Look, speculate*; hence, פָּנָה, only in the plural פָּנִים, m., *the Face*, also, like *facies, the Surface*. With ל in the construct form, לִפְנֵי, *before*; also, מִפְּנֵי, *before, from before*, signifying removal, whilst לִפְנֵי denotes rest. 2) *to Incline* (the ear), *to Pervert* (judgment), מָטָה, κλίνειν; intrans., *to turn aside*; Niphal, *to be stretched out*. Hence, *a Bed*, מִטָּה, f. (S. X; L. Augm.

II, cl. IV), *κλήη*; a *Staff*, מַטֵּה, m. and f. (S. IX; L. Augm. II, cl. IV); plur., מַטֵּוֹת.

Turn away, to; see, *to Depart*.

Twice; see, *a Time*.

Two; see, *a Year*.

U

Unclean, טָמֵא, (S. V; L. Pr. cl. II, f. 3); from טָמַא, *to be unclean*.

Under, תַּחַת; *instead of*, the same.

Understand, to, בִּין and בִּינ. Hence, בֵּין (prop. construct form of בִּין, *intervening space*), *between*. Subst., תְּבוּיָה (L. Augm. II, cl. VI), *Understanding, Prudence, Knowledge*.

Ungodly; see, *Wicked*.

Unleavened Bread, מִצֵּה, f. (S. X). Etymology uncertain.

Until, Unto, עַד; *Until that*, עַד אֲשֶׁר.—עַד properly signifies, *Continuance or Duration of time, Eternity*, from the root, עָדָה.—Hence, עַתָּה, comm. (S. VIII; L. Pr. cl. I, sp. 3), for עֲדָתָה, *Time*.—Again, עֲתִידָה (in Pause, עֲתִידָה), *now*:—עֲתִידָה—עֲתִידָה, *at one time—at another*. 2) Cognate with this is עוֹד, Arab., *to return*, whence, עוֹד (return, repetition) yet.

Upon, 1) *where?*, בָּ, upon the mountain. 2) = *over*, עַל; see, *to Go up*.

Upper chamber, an; see, *to Go up*.

Upright; see, *to Bless*, 2).

Upupa, the, דוּבִיפָּה, f. Etymology uncertain.

Usury, נִשְׁשָׁה (S. VI; L. Pr. cl. I). Root, נָשָׁה, *to take usury*.

Uz, עֲזִי, f., the country of Job. LXX, Αὐσίτις, and the people Αὐσίται. The country was situated in the northern part of Arabia Deserta, and extended eastward to the Euphrates and Mesopotamia.

V

Vain, in, 1) לִשְׁוֵא; from שׁוּא, *to be vain, empty*. 2) הֶבֶל; prop., *vapour, vanity*. 3) לָרֵיקָן; from רִיקָן, *to be empty, with* לָ.

Valley, a, 1) נַחַל, m. (S. VI; L. Pr. cl. I, sp. 1), esp., *a valley with a river*; hence, נַחַל, *the stream or river itself*. 2) בִּקְעָה; see, *to Cleanse*. 3) *a Valley*; see, *to Bring*, 6).

Vashti, וַשְׁתִּי. The wife of the Persian king Ahasuerus.

Vessel, a; see, *to be Finished*.

Victory; see, *to be Strong*.

Vine, a, גִּפְּזוֹ, m. (S. VI; L. Pr. cl. I, sp. 1).

Vinedresser, a; see, *Vineyard*.

Vintage, Grape-harvest, the, בָּצִיר, m. (S. III; L. Pr. cl. II, f. 6). Root, בָּצַר, *to cut off*,

esp. *from the vine*. Comp., *Harvest*, קָצִיר.

Vineyard, א, כָּרֶם, m. (S. VI; L. Pr. cl. I, sp. 1). Root, כָּרַם, Arab., *to be noble*. Hence, כֹּרֶם, m. (S. VII; L. Pr. cl. II, f. 9), *a Vine-dresser*.

Violence, חָמָס, m. (S. IV; L. Pr. cl. II, f. 2).

Virgin, א; see, *to Drive away*.

Visit, to, בָּקַד, prop., *to look at any thing, search, examine*. *To visit* (sins) *upon any one*, עָל.—*To assemble, review, number* (an army or people), Kal and Hithpael.—In Niphal, *to be missing, to lack* (at a review or numbering).—In Hiphil, *to place or appoint as an officer*; also, *to commend or entrust to any one*, e. g., *to commend one's soul to God*.—*An officer*, פָּקִיד, m. (S. III; L. Pr. cl. II, f. 6); also, מְנַצֵּחַ (from נָצַח, *to be pure or perfect*), equivalent to, *a superintendent*: hence this latter word is used esp. of leaders or superintendents of musicians or handicraftsmen.—*Officers*, פָּקִידִים, plural of פָּקִיד, m. (S. III; L. Pr. cl. II, f. 7), i. q., פָּקִיד.—*An order, command*, פָּקִידָה, f. (L. Pr. cl. II, f. 7).

Voice, Sound, Bleating (of a flock), א, קוֹל, m. (S. I; L. Pr. cl. I, sp. 1). Plural, יוֹרִת.

Vow, א, נָדַר, m. (S. VI; L.

Pr. cl. I, sp. 4); from נָדַר, *to promise*.

W

Wail, to; see, *to Howl*.

Wait, to, 1) i. q., *to hope*, שָׁבַר, Piel; *upon any one*, אָל or לָ. 2) *to wait upon, attend to*, (curare), שָׁמַר; see, *to Keep*.

Walk, to; see, *to Go*.

Wall, א, 1) קִיר, m. (S. I; L. Pr. cl. I). 2) גִּדֵּר, m. (S. V; L. Pr. cl. II, f. 3); also, *a Hedge, Fence*; from גִּדֵּר, *to fence in*. גִּדְרָה, f. (S. XI), *a Fold for sheep*. 3) חוֹמָה, f. (S. X; L. Pr. cl. I, sp. 1); from חָוָם, *to surround, defend*. The plural also with a singular signification, *mænia, city-walls*.

War, to; *War*; see, *Bread*.

Wash, to, רָחַץ. Hence, רִחְצָה, f. (S. XII; L. Pr. cl. I, sp. 1), *a Bath*.

Waste or desolate place, א, חֲרָבָה, f. (S. XII; L. Pr. cl. I, sp. 1). Root, חָרַב, *to be dry, desert*. Hence also, חֲרִיב, f. (S. VI; L. Pr. cl. I, sp. 1), *a sword*, as an instrument of desolation; or perhaps better from Arab., חָרַב, *acuere* (gladium), hence, *gerere bellum*.

Water, מַיִם, m., found only in the plural; construct form, מַי, prop. *undæ*, and hence the plural form. Before suffixes, מַיִמִּי.

Watch, to, נָצַד, Hiphil; *to*

Watch over, to Defend, עֵל. Kal, *to hedge about*: hence, לָן, m. (S. VIII; L. Pr. cl. I, sp. 1), *a Garden*, prop., *an enclosed piece of ground*, and מָגֵן, m. (S. VIII; L. Augm. II, cl. IV), *a Shield*. 2) *to Watch*; *a Watch*; see, *to Keep*.

Watch-tower, a, מִצְפָּה, m. (S. IX; L. Augm. II, cl. IV, f. 3). Root, צָפָה, *to be bright, shining, to view attentively*.

Wax, דֹּוֹנֵג, m. (S. II; L. Augm. I, cl. II, f. 3).

Waymark, a, מַרְרִיר, m. (S. I; L. Augm. II, cl. VI, f. 6), *a high pillar*.

We; see, *I*.

Weakness, Disease, חֲלִי, m. (S. VI; L. Pr. cl. I, sp. 5); from חָלָה, *to be weak*.

Weary, to be, 1) יָנַע. *Labour, Toil*, יִגְיֶעָה, f. (S. X; L. Pr. cl. II, f. 5). 2) יָעַף.

Weep, to, 1) i. q., lacrimari, בָּכָה: hence, *a Weeping*, בָּכִי, m. (S. VI; L. Pr. cl. I). 2) i. q., *to grieve*, קָפַד; *over or on account of* any thing, עַל and לְ (Part I, Ex. XVI.)

Weigh, to, שָׁקַל.

Well, a, בְּאֵר, f. (S. VI; L. Pr. cl. I, sp. 3); plur. יִוֵּת. Root, בָּאָר, *to dig*. Hence, *a Cistern*, בְּאֵר חַמִּים. Also, *a Pit*, בּוֹר (for בְּאֵר), m. (S. I; L. Pr. cl. I, sp. 5); plur., יִוֵּת. A Compound of בְּאֵר is, *Beer-sheba*, בְּאֵר־שֶׁבַע, prop., *the Well of the Seven*, i. e., of the

oath. See, Gen. xxi. 2) see, *Spring of water*.

Whale, a, חֲתָלִי, m. (S. I); gen., *any long marine animal*, from חָתַן, *to be extended*.

Wheat, חֲטָיִים, m., plur. as *Corn*. In the sing., חֲטָה, *wheat in the straw*.

Whence? מֵאַיִן; from מֵן and מֵיִן, *where?*

Where? 1) אַיִה, אִי. 2) אִי. This is used with suffixes; as, *Where is he?* אִיִּי.

Wherefore? see, *Who*.

Whip, a; see, *to Go to and fro*.

Who, which, etc., 1) the relative; see, *to Bless*, 1). 2) the interrog. *who?*, *quis?* מִי.

What? מָה. Comp. Part I, Ex. X. 3) with prepositions, לְמָה, *why?* *wherefore?* בְּמָה, *whereby?* *by what?* עַל־מָה, *wherefore?* עַד־מָה, *How long?*

Whole, the; see, *to be Finished*, 2).

Why; see, *Who?*

Wicked, Ungodly, adj. and subst., רָשָׁע, m. (S. IV; L. Pr. cl. II, f. 2); from רָשַׁע, *to act wickedly*; Hiphil, *to Condemn*.

Wickedness; see, *to Act wickedly*.

Wide, to be, רָחַב; *to make wide, to Enlarge*, Hiphil. Hence, רָחֵב, m. (S. IV; L. Pr. cl. II, f. 2), רִחְבָּה, f., *Large, Spacious, Roomy*; רָחֵב, m. (S. VI; L. Pr. cl. I, sp. 5), *Width, Breadth*.

Wilderness, Waste place, a, 1) מִדְבָּר, m. (S. II; L. Augm. II, cl. IV, f. 1); see, *to Speak*. 2) עֲרֵבָה.

Wild Goat, a, יַעֵל, m. (S. V; L. Pr. cl. II, f. 3). Root, Arab., יַעֵל, *to climb*. 2) אֶקֶוּ, m.

Wind; see, Breath.

Wing, a, כַּנָּף, m. (S. IV; L. Pr. cl. II, f. 2). From כָּנַף, *to cover*.

Wine-press, a, פִּירָה, f. (S. X; L. Pr. cl. I, f. 5); from פָּרַר, פִּיר, *to break to pieces*. Whence also, פִּיר, m. (S. I; L. Pr. cl. II, f. 1), *a bullock*; פִּירָה, f. (S. X), *a cow*.

Wine, יַיִן, m. (S. VI; L. Pr. cl. I, sp. 1).

Wink, to; see, to Press together.

Winter, pass the winter, to, חָרַף (a denominative verb from חֹרֶף, *winter*); prop., *to deprive of leaves*; Piel, *to Jeopard*; also, *to revile*: hence, חִרְפָּה, f. (S. XII; L. Pr. cl. I, sp. 3), *reproach*.

Wipe, wipe off, to, מָחָה.

Wise; a Wise man, חָכָם, m. (S. IV; L. Pr. cl. II, f. 2).

Wisdom, חִכְמָה, f. (S. XII; L. Pr. cl. I, f. 5). Root, חָכַם, *to be wise*.

With, prep., בְּ. 2) עִם, esp. in connexion with personal pronouns; e. g., *with thee*, עִמָּךְ, with a reduplication of the מ. 3) אִתּוֹ; with suffix, אִתִּי, *with me*. This אִתּוֹ must

not be confounded with אִתּוֹ the sign of the accusative.

Withdrawn, to be; see, to Collect.

Without, i. e., outside, חוּץ (a street). From *without*, מְחוּץ.

Witness, a, עֵד, m. (S. I; L. Pr. cl. II, f. 3); prop. part. of עִיד, *to bear witness* (as מָת, mortuus, from מוּת, mori). From the same root, *Witness, Testimony*, עֵדוּת, f. (S. § 319 (b), Note 2; L. art. 137, 2), and עֵדָה, f. (S. XI).

Woman, a; see, Man. 2) נִקְרָה; see, *to Pierce through*.

Wonderful, to be, פֶּלֶא, Niph. Hence the Participle, נִפְלֵא, m. (L. Augm. II, cl. V, f. 1), נִפְלְאוֹת, f., esp. in the plur., נִפְלְאוֹת, *Wonders*; also, מוֹפֵת (Part II, Ex. XI), m. (S. VII; L. Augm. II, cl. IV, f. 7).

Wood; see, Tree.

Word, a, 1) דָּבָר; see, *to Speak*. 2) אִמְרָה; see, *to Say*.

World, the, תֵּבֵל, poetic for אֶרֶץ.

Work; see, to Make, also, a Messenger.

Worship, to; see, to Pray.

Worthless, בְּלִיעַל, m.; from בָּלַי, *without*, and יַעֵל, *Profit, Advantage*. Root, יַעֵל.

Wound, a; see, to Smite.

Write, to, כָּתַב; *to any one,* עַל. *A Writing,* כְּתָב, m. (S. I; L. Pr. cl. II, f. 1).

Wrath; see, Anger.

Wroth, to be, קָצַף, Kal and

Hithpael ; *at or concerning* any thing, עַל.

Y

Year, a, שָׁנָה, f. (S. XI; L. Pr. cl. II, f. 2); plur., יָמִים and in poetry, יָוֵד (S. § 327 (1). With numbers שָׁנָה is collective. Root, שָׁנָה, *to repeat*. (Hence, שָׁנָה, subst., *a return* of the sun).—Hence also, שָׁנִים (i. e., *repeated*), *Two* (S. § 397 (1), and Par. XXVIII, A (p. 233); L. art. 181).—*The Second*, שְׁנִי (S. § 396, and Par. XXVIII, A; L. art. 181, 2).

Yet ; see, *Until*.

Yoke, a, ; see, *to Go up*, 2).

Young man, a ; see, *to Drive away*.

Z

Zaccur ; see, *to Remember*.

Zadok ; see, *to be Righteous*.

Zillah, זִלְלָה.

Zion, צִיּוֹן. The name of the higher and southern eminence (the Acropolis) of Jerusalem. This part is frequently put for the whole city.—Root, צָיַד, *to be dry*. Cognate with this root is the Syriac, צָוַד, *to place*. Hence, *that which is set up, a High Heap*, צִיּוֹן, m. (S. I).

Zoar, צִעֵר, f.

Zuph, צוּפָה. Root, צוּפָה, *to drop*, esp. with honey.

APPENDIX.

ON THE PAUSE*.

EVERY period or sentence, whether consisting of one or more members, has in Hebrew only one grand division, marked by *Athnahh* (א), which answers to our colon or semicolon. At the end of the sentence is placed *Silluq* (ן) with *Soph Pasuq*, answering to our period or full stop; together in this form (ן:). E. g., *Shew us thy mercy, O Lord; and grant us thy salvation*, יהֲרֵאֵנוּ יְהוָה חֲסִדֶּךָ וְיִשְׁעֶךָ תִּתֵּן־לָנוּ.

To which syllable this *Athnahh* and *Silluq* with *Soph Pasuq* must be placed, depends on the *tone syllable*, which is either the *last* (Milra) or the *penult* (Milel); there is no third.. Stuart, § 99, etc.; Lee, artt. 61 and 117.

In the pause *a change of vowels* frequently takes place for the sake of euphony, of which change the following are the principal rules.

* When I found it necessary to give in the notes a form with which I could not suppose the learner to be yet acquainted, I also added, if the word were the last of its sentence, *the Pausal form*. With other words, especially those which might be referred to in the *Lexicon*, I omitted this, partly to save room, and partly to leave it to the judgment of the learner, in these unconnected examples, to place this word or that at the end. My opinion is, that it is better for some time not to trouble the learner with these pausal forms, until he be quite perfect in the usual ones, and there be no further fear of his confounding the two. That which is most simple, even although it may not be the most usual, must at first be considered the best.

GENERAL RULES FOR PUNCTUATION IN THE PAUSE.

1. A sound long by nature remains without change ; as, עוֹלָם, נִבְיָא.

2. A vowel short by nature passes over into its homogeneous long sound ; as, מִיָּם, קִטְל, (מִלֵּךְ) (מִלֵּךְ), in Pause, מִיָּם, קִטְל.

EXCEPTIONS.

a) Sometimes, although very rarely, Pattahh retains its situation, as in the adverb עַד (*always*). This עַד occurs also with Seghol (עֵד), which vowel remains also in pause ; as, לְעוֹלָם וָעַד (*for ever and ever*).

b) Seghol must be considered as capable of both quantities : for, in pause, it is changed sometimes into the *long* sound (ֵ or ִ) ; as in Segholate nouns, II, A. 1, and apocopate futures with י conversive (VI. D. Irregular Verbs, 4, פִּי) : sometimes into *Pattahh* (וַיֹּאמֶר, comp. VI. D. 3. פֶּא) : and sometimes it remains ; as, וְרַע, יָרַד together with סֵלָה, יָרַד. This last is the case when Seghol has arisen as a weaker sound from other vowels ; as, עַד from עֵד, the suffixes תָּם and תֵּן, from תָּם and תֵּן, the participles of verbs לָהּ, as גִּלָּה (for גִּלָּה ; comp. קִטְל), and nouns of this termination, as קִצָּה ; and in some other words ; as, בָּרִזָּל, בָּבֶל, אִמְתָּ.

3. If the tone rests upon the last syllable, which begins with two consonants, the *Sheva mobile* is changed into a vowel, namely,

a) The *simple Sheva* (ְ) into the long vowel

homogeneous to that which originally occupied its place but was dropped when the words received accession, as,

קטל from קטל, מלאה from מלא, יקטלי from יקטל;
in pause,
קטלה מלאה יקטלי.

The monosyllabic nominal and verbal forms with Sheva mobile, as also the suffix תְּ-, in pause,* change the Sheva into Seghol; as,

לְחִי, בִּיתְךָ, יְחִי (from יְחִיה), תְּשִׁי (from תְּשֶׁה);
in pause,
לְחִי, בִּיתְךָ, יְחִי, תְּשִׁי.

b) A composite Sheva (־, ֿ, and ֿ) into the homogeneous long vowel; as,

חֲלִי, אֲנִי; but חֲצִי
in pause, חֲלִי, אֲנִי; חֲצִי, 1 Kings, x. 7.

4) Some words form an exception to the general rule by drawing back in pause the tone to the *penult*; especially words spoken with emphasis, as in addressing another, or in exclamations; as,

אֲנֹכִי, אַתָּה, עֲתָה;
in pause, אֲנֹכִי, אַתָּה, עֲתָה;

in which latter examples Pattahh becomes Qamets even before Daghes forte.

* The exceptions in the case of prepositions with this suffix, see under II, Noun, C Note.

The following special rules will, it is expected, be of service to the student.

I. PERSONAL PRONOUNS.

The Personal Pronouns have the tone on the last syllable, except the following, which in pause take it on the penult.

SINGULAR.	PLURAL.
1 Pers. אֲנִי and אֲנִי	אֲנִי and אֲנִי
2 Pers. אַתָּה	אַתָּה
3 Pers. —	הֵנָּה and הֵנָּה

II. THE NOUN.

A. *Masculines.*

All words which have not the terminations mentioned under B. Feminines 1) are, with a few exceptions, masculines.

1. *Singular.*

1) All masculines have in the singular the tone on the last syllable, except the Segholate forms (Stuart, Decl. VI ; Lee, Prim. cl. I), respecting which the following table may be consulted.

2) The Segholate forms in both the masculine and feminine (comp. B. Feminines 2) have the tone on the penult, and, in pause, take in the tone syllable the corresponding long sound instead of the short one and for Sheva a Seghol.

Absolute form.

פְּרִי בֵּית מוֹת פֶּעַל זֶרַע נֶצַח נֶעַר קָדֵשׁ סֵפֶר מִלֵּךְ

Pausal form.

פְּרִי בֵּית מוֹת פֶּעַל זֶרַע נֶצַח נֶעַר קָדֵשׁ סֵפֶר מִלֵּךְ

Sometimes Seghol remains in the penult in pause (see above, Rules for Punctuation in the Pause, 2, *b*); as זֶרַע זֶרֶךְ together with זֶרֶךְ. The word סֵלָה is not a Segholate, nor yet a feminine, as is shewn by the tone, which is on the penult.

2. Plural.

1) *The Absolute State.* The termination יִם— always has the tone; therefore in pause יְבָרִים.

2) *The Construct State.* The termination י— can never occur in pause, since this form must necessarily have a word after it.

3. Dual.

The termination יִם— always has the tone on the penult (as also have the plurals of this termination), and in pause becomes יִם—; as, שְׁמִים, מִים, סוּסִים, יִם—.

*B. Feminines.**1. Singular.*

1) The feminine terminations ת—, ית—, ות— (ת—, ת—), have the tone on the last syllable, therefore on the termination itself; as, עֲבָרִית, חֲמָה, בְּקָרָה, זִמְרָה, חֲטָאת, מַלְכוּת.

Exceptions. בְּעֶרְהָ and רְחֻמָּה.

On ה paragogic.

ה paragogic, in order to distinguish it from the feminine termination (ה־), has not the tone, but this rests on the preceding syllable; thus, שְׁמִימָה, אֶרְצָה become in pause, שְׁמִימָה, אֶרְצָה.—Hence care must be taken not to confound forms with ה paragogic with feminines; as, לִילָה from לִיל, which in pause becomes לִילָה.

2) The Segholate forms, as in the masculine, have the tone on the penult, therefore

תֻּשַׁבְּתִי, תֻּשַׁבְּתִי, תֻּשַׁבְּתִי, תֻּשַׁבְּתִי
have in pause תֻּשַׁבְּתִי, תֻּשַׁבְּתִי, תֻּשַׁבְּתִי, תֻּשַׁבְּתִי.

Thus also the feminines of participles in תֻּשַׁבְּתִי, etc.

Note.—The first Seghol, as in masculines, frequently remains in pause; as, אֶוֹלֶת.

2. Plural.

The termination ית always has the tone; as שְׁמוֹת from שֵׁם.

C. The Noun with suffixes.

All suffixes have the tone on the last syllable, except the following, in which it is on the penult.

SINGULAR NOUN.

<i>Singular suffixes.</i>		<i>Plur. suffixes.</i>	
2 Pers. הֶאָנִי (for the usual הֶאָנִי) and הֶאָנִי		הֶאָנִי	Fem. הֶאָנִי
3 Pers. הֶאָנִי, הֶאָנִי	Fem. הֶאָנִי, הֶאָנִי	הֶאָנִי	Fem. הֶאָנִי

PLURAL NOUN.

1 Pers. הֶאָנִי, הֶאָנִי	הֶאָנִי
3 Pers. הֶאָנִי (poetic)	הֶאָנִי

The plural suffix of the first person (־ִי) becomes
־ִי.

Note.—Prepositions with suffixes have the same tone, except that in the 2nd pers. masc. sing. the form בְּ־ָךְ is always found in pause, not בְּ־ֶךְ ; as, בְּ־ָךְ , not, בְּ־ֶךְ ; thus also לְ־ָךְ , עִמָּךְ , etc.

The unusual suffixes to nouns are given by Stuart, § 336, in the Notes, and Lee, art. 145, 18—22, where also the tone syllable of each may be seen.

III. ADVERBS.

Adverbs have the tone on the last syllable, and, if compounds of nouns, follow the rules for that part of speech; as, מִבֵּית (from מִן and בֵּית , a Segholate noun), in pause, מִבֵּית־ .

IV. PREPOSITIONS AND CONJUNCTIONS.

1) Prepositions and Conjunctions cannot occur in pause, since the former must have a noun, and the latter a noun or verb or a whole sentence, after them.

2) When compounded with suffixes these give the tone syllable. Comp. the foregoing table and observations in II. C. Note.

V. INTERJECTIONS.

Interjections have the tone on the last syllable, unless used with ה paragogic; as, הִלֵּילָהּ , for this termination does not take the tone; see II. B. 1).

VI. VERBS.

A. *The Regular Verb.*

I. KAL.

a) *The Præter.*

1) With the affirmatives תִּי, תָּ, the tone rests on the penult, with the others on the last syllable; as, שִׁבְרָנוּ, שִׁבְרָתָּ; but שִׁבְרָתָם, שִׁבְרָתָּ (for שִׁבְרָתָּ; see, General Rules for Punctuation in the Pause, 2).

2) ך, conversive with the Præter causes the tone to remove from the penult to the last syllable; as, שִׁבְרָתִי, with ם conversive וְשִׁבְרָתִי; but in pause it returns to its original situation; therefore, וְשִׁבְרָתִי, וְשִׁבְעָתִי.

3) In the forms in which the middle radical has lost its vowel, this reappears in pause with a longer sound. Comp. General Rules for Punctuation in the Pause, 3. a).

b) *Future and Imperative.*

1) The tone rests upon the last syllable, where Hholem or Pattahh remains; as, יִכְבֹּד, יִקְטֹל (for יִכְבֹּד); Imper. כִּבְד, קִטֹּל.

2) The termination נָה in the plural, like הָ, paragogic (comp. II. Noun B. 1), is without the tone, which rests on the penult; תִּכְבְּדֶנָּה, תִּקְטֹלֶנָּה (for תִּכְבְּדֶנָּה). Imper. כִּבְדֶּנָּה, קִטֹּלֶנָּה.

3) In those forms in which the second radical has lost its vowel, this returns in Pause (according to the General Rules for Punctuation in Pause); as, יִכְבְּדוּ, יִקְטֹלוּ, in pause יִכְבְּדוּ, יִקְטֹלוּ. Imper. קִטְלוּ, כִּבְדוּ.

4) If the future has הַֿ paragogic, by which, as by the terminations יֿ and וֿ, the vowel of the second syllable is expelled, this vowel in like manner returns in pause; as, אֲשַׁמְרֶה (for אֲשַׁמֹּר), in pause אֲשַׁמְרֶה. Imper. שְׁמֹרֶה for שְׁמֹרֶה.

5) If the second or third person plural receives וֿ paragogic, the tone, as is well known, removes to the last syllable. In pause, however, a Qamets enters the place of the Sheva which preceded the termination וֿ, and has the tone; as, יִרְגְּזוּ, תִּשְׁמְעוּ, in pause, יִרְגְּזוּ, תִּשְׁמְעוּ.

c) *The Participle* has the tone on the last syllable; as, קָטַל, קָטֹל; the feminine in הַֿ, like the noun, has the tone on the last syllable, but that in תִּֿ on the penult (comp. II. Noun B. 1) and 2).

2. NIPHAL.*

Future. In pause Tseri usually becomes Pattahh; as, יִקְטַל, in pause יִקְטַל. And in the second and third persons plural Pattahh is more usual than Tseri; as, תִּשְׁגַּלְנָה.

3. PIEL AND PUAL, HITHPAEL AND HITHPOAL.*

a) *Præter of Hithpael.* In pause this tense frequently has Qamets for Tseri; as, הִתְקַדַּשׁ and הִתְקַדַּשׁ; but Tseri is more usual.

b) *Future.* In the second and third persons plural, Pattahh, as in Niphal, is frequent for Tseri; as, תִּרְשַׁנָּה.

* Where nothing farther is remarked, the rules given under Kal hold good.

4. HIPHIL AND HOPHAL.

a) *Præter of Hiphil*. The affirmatives הָ, הַ, הִ, הֵ, הֶ, הִי, הֵי, הֶי, have not the tone, but it rests on the preceding syllable, הַקְטִילוּ, הַקְטִילָהּ.

b) *Future of Hiphil*. The tone rests on the syllable in which ' is inserted.—With ' conversive the shorter form with Tseri is usual, and this in pause has the tone; as, וַיְבַדֵּל.

B. *Verbs with Gutturals.*

1) Verbs with gutturals for their first and third radicals conform precisely, in respect of tone and punctuation in pause, to the regular verb. Only the student must be careful, in the second person sing. fem., and third pers. plur. masc. of the Imperative and Future, to place under the guttural the composite Sheva, instead of the full vowel, when in pause the vowel of the syllable following, which had been omitted, resumes its place; as יַעֲמִדוּ, in pause יַעֲמִדוּ not יַעֲמִדוּ. Imper. עֲמִדוּ, in pause עֲמִדוּ not עֲמִדוּ.

2) Verbs with gutturals for their third radicals have the tone, in the second pers. sing. fem. of the præter, on the penult; as, שָׁמַעְתְּ, in pause שָׁמַעְתְּ.

3) In the *Future and Infinitive Niphal*, and *Præter, Infinitive, and Future Piel and Hithpael*, instead of the form with Pattahh, the one with Tseri and Pattahh (ִ) is employed; as, יִנָּרַע for יִנָּרַע, הִשְׁתַּבַּח for הִשְׁתַּבַּח.

C. *Verbs with Suffixes.*

The suffixes נִי, נוּ, דְּ, הוּ, and הֶ have the tone on the penult, all the others on the last syllable; as, קָטַלְנוּ, קָטַלְתָּנוּ, קָטַלְתָּ, קָטַלְתָּהוּ, קָטַלְתָּהּ.

Note.—In the same manner as the prepositions with the suffix of the second person הֶ- contract the tone into הֶ- (comp. II. Noun, C. Note), the verb frequently does the same; as, הִשְׁמַדְתָּ for הִשְׁמַדְתָּהּ.

Then observe also,

a) With the light suffixes, which are appended with a union vowel, the tone returns to the penult, thus, הֶ- and מֶ-; as, קָטַלְתָּ and קָטַלְתָּם.

b) For הֶ- and תֶּ- we find in pause הֶ- and תֶּ-.

c) The forms with נ epenthetic have the tone on the penult, because they occur only with the light suffixes; as, יִקְטַלְנוּ.

D. *Irregular Verbs.*

1. VERBS פִּן AND פָּא.

In these verbs no peculiarities, as regards the pause, are to be noticed.

2. VERBS עָע.

In these verbs the tone rests on the syllable in which the epenthetic ו and ו- occur, and upon the syllable preceding the affirmatives הֶ-, וּ, and ו-; as, סָבַה, תִּסָּבִי. But, סָבִיתָם.

3. VERBS פָּא.

The form of the future with ו conversive can

have either Seghol or Pattahh; e. g., וַיֵּאמֶר and וַיֵּאמְרָה; the former is used with conjunctive accents, the latter with disjunctives, therefore also in pause. Comp. in the following, וַיֵּלֶךְ.

4. VERBS פִּי (פִּי).

1) In the *Future*, Tseri can become Pattahh when the word stands in pause; as, וַיֵּלֶךְ for וַיֵּלֶךְ. At the beginning or middle of a sentence, with ו conversive and the shortening of Tseri into Seghol, the tone can rest on the penult; as, וַיֵּשֶׁב, but in pause it is always on the last syllable, thus, וַיֵּשֶׁב.

2) The *Future Hiphil* with ו conversive has likewise the tone on the penult, as, וַיֵּסֶף (for וַיֵּסֶף); but in pause it takes it on the last syllable, thus, וַיֵּסֶף.

5. VERBS עָו AND עָי.

1) These verbs have in the *Præter* the tone on the penult, with the exception of the grave suffixes תם and תן; therefore קָמָה, קָמָה.

2) In the *Imperative and Future* the tone rests upon the ו (Niph. ו, Hiph. ו). In the *Future Kal*,—if the tone has been moved back to the penult by ו conversive, as, וַיָּמַת,—in pause it returns to the last syllable, the long sound of which is restored; thus, וַיָּמַת.

6. VERBS לָה.

In general the same holds good of these verbs which has been said of the regular verb. It

must however be remarked that in pause, as also before ׀ paragogic, ׳ originally the third radical of these verbs (גָּלַהּ = גָּלִי; comp. Part. Pual, גָּלוּי) resumes its place and is preceded by Qamets; as, חָסוּ, in pause חָסִי; בָּעִי, in pause בָּעִי; Fut. יִגְלוּ, in pause יִגְלִי. But this is not always the case; as, וַיִּבְנוּ from בָּנָה, יִהְיֶה from הָיָה.

THE END.

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